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A Reformed Weekly

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Canada's gentlemen's agreements re: pollution are ineffective

Alan Doerksen

MONTREAL/TORONTO — Although many Canadians feel this country has strong environmental protection laws, American laws are stronger, says Ken Ogilvie, executive director of the Toronto-based Pollution Probe. Ogilvie points to evidence in a new report on pollution in North America which shows Canada has a more serious pollution problem than the U.S., especially regarding water pollution.

The U.S. government takes a "strong regulatory approach" to pollution control, including national pollution limits, says Ogilvie. If companies break these limits, they are fined.

In contrast, the Canadian government is "lacking the fibre" to deal seriously with pollution, says Ogilvie. Instead of strict limits and fines, Canada has "gentlemen's agreements" which don't always work. Ogilvie asserts that the Canadian Environment Protection Act should be renewed and that the government should take more action against pollution.

Ogilvie is critical of Canada's federal and provincial governments because for years Canada has fallen behind the U.S. in terms of pollution regulations. The U.S. government measures pollution more accurately than Canada does, says Ogilvie. Canadian companies tend to estimate rather than measure the amount of pollution they produce.

Generally, Canadian governments spend "about 40 per cent less per capita on environmental budgets than the U.S.," says Ogilvie. In the past few years, "Ontario has cut the environment budget by 40 per cent," says Ogilvie.

The Ontario government is now doing "less monitoring, less enforcement" of pollution rules and limits. "The less responsible

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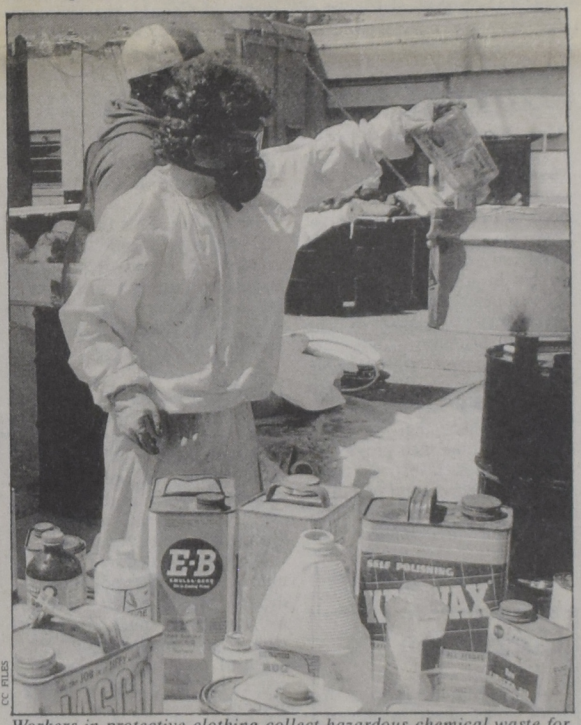

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Workers in protective clothing collect hazardous chemical waste for disposal elsewhere. Chemical companies rank among Canada's biggest polluters.

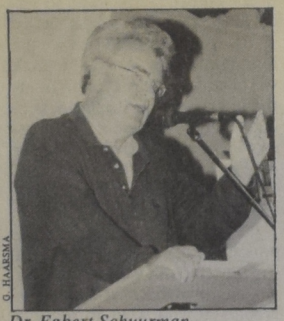
Dutch scholar warns against technology blind spot

Cindy Bruin

ALIX, Alta. — What is the first and great commandment? You must strive for efficiency with all your strength; and the second commandment, which is like it, is to ensure that all of your efforts are effective.

According to Dr. Egbert Schuurman, keynote speaker at the annual Alberta ICS Conference, such a distortion of God's law of love characterizes the "technicism" which rules Western society. Dr. Schuurman, who is visiting Canada from the Netherlands, is an engineer, philosopher and member of the Dutch government. He spoke on the topic of "Technology: Oppressor or Liberator" in a series of four lectures that highlighted the August long-weekend conference. The conference was sponsored by the Institute for Christian Studies in Toronto.

Schuurman explained that just as efficiency and effectiveness — the laws of technicism — are good "second-level" goals in themselves, so can technology be a good instrument in society, as long as it remains a servant of those who develop it. But Schuurman believes that humankind, rather than controlling the technology it has developed, is now itself controlled by technology and the goals of technicism.



O. HAARSMA

Dr. Egbert Schuurman

Religious beliefs about power

While noting that the roots of technicism can be traced back to the Fall itself, Schuurman cited the philosophical development of the Renaissance as leading particularly to today's distorted emphasis. In his contention that the philosophies of thinkers such as Francis Bacon and Rene Descartes contained the seeds of technicism, Schuurman warned that "technicism contains a religious conviction whose nature should not escape our attention."

Schuurman's gentle critique of a tendency to Christian "reconstructionism" among Reformed people who indiscriminately stress the exercise of power and technology as a fulfillment of the cultural mandate, generated significant discussion for those attending the conference. In both structured discussion groups and late-night campfire talks conferees debated the suggestion that Christians should see themselves more as "exiles," such as the Israelites were when they lived in Babylon.

In his talk about "Christianity and Technology," Schuurman said that "a Christian's love for God demands alienation from secular culture; yet that same love requires the Christian to enter that culture in order that he may address it in love." In his working out of that tension in concrete ways, Schuurman noted examples of biogenetics, computer development and euthanasia as areas in which Christians could work for practices that demonstrate redemption as coming from Christ, not from technological development.

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Government not enforcing pollution laws

... continued from page 1

industries will be taking advantage of that." But some corporations would welcome stiffer pollution rules, he asserts.

Reacting to a report on pollution in North America just published by the Commission for Environmental Co-operation (CEC), Ogilvie says, "Ontario has to really clean up its act." The most serious polluters in Ontario are "some of the larger chemical companies and some of our pulp and paper mills."

But he notes that the report is based mostly on information from 1994. Since then, some chemical companies in Canada have been cutting down on pollution, he believes.

COURTESY KEN OGILVIE

Ken Ogilvie

Dirty-water province

The report, titled *Taking Stock: North American Pollutant Releases and Transfers*, was the result of a detailed study of pollution in Canada, the U.S. and Mexico by the CEC, which is connected with the North American Free Trade Agreement (NAFTA). In the report's list of the top 20 highest-polluting states and provinces, Ontario is ranked third, Quebec ranks 12th and Alberta is 17th.

Lisa Nichols, a member of the CEC, says she was somewhat surprised by the high level of pollution in Ontario. The mining, paper and chemical industries are mostly responsible for surface water pollution in Canada, she says. The CEC works closely with the governments of Canada, the U.S. and Mexico, and Environment Canada is considering possible changes to environmental protection laws in light of the report, says Nichols.

Art Timmerman, a biologist who works with the Ontario Ministry of Natural Resources in Cambridge, Ont., is surprised by the high levels of water pollution that Canada is producing compared to the U.S. He blames Ontario's pulp and paper industry and chemical companies based in Sarnia, Ont., and the Niagara region for producing much of the water pollution.

Timmerman believes the Ontario and federal governments have strong legislation in place for limiting pollution and punishing those companies which break the rules. But he notes, "Legislation is only as good as the commitment. In Ontario, with the current government, it's fashionable to lay off public employees."

The Ontario government has laid off 40 per cent of employees from the Environment Ministry in the past two years, explains Timmerman. Because of this, "it's a problem having warm bodies out there to enforce [environment laws]."

Timmerman notes that Ontario's Water Resources Act offers strong penalties for those convicted of breaking the rules. "Sometimes there's restitution too," he adds.

The federal Fisheries Act deals in part with controlling the damaging effects of water pollution on fish. Timmerman describes this as "very strong legislation [with] very high fines." But, as with Ontario's laws on pollution, more people are needed to pursue cases and prosecute those companies which break the rules.

Top sinners

The CEC produced its report on pollution in response to growing public concern about the effects of chemicals on public health and the environment. The report, which examines information from corporations across the continent, is the first in what will be a series of annual reports on pollution.

One revealing result in the report is a list of the top 50 highest-polluting facilities in North America, which includes 28 chemical companies. Five Canadian facilities made the top 50 list, including two factories in Alberta run by Sherritt, Inc., and one factory in Quebec run by Kronos Canada Inc., which was listed as the fifth-highest polluter.

In several industries, such as paper, the report showed that Canadian companies produced significantly more pollution than their American counterparts.

While American companies generally produced the highest levels of toxic chemical pollution, Canadian companies, though fewer in number, dominated in the area of pollution discharges to surface water.

Much of the information in the report was gathered from Pollutant Release and Transfer Registers (PRTRs) in Canada, the U.S. and Mexico. Mexico just recently started up its PRTR, so only limited information from Mexico was included in the report.

Alberta needs better environmental protection

Alan Doerksen

EDMONTON — Alberta's government and industries are cutting back on pollution but need to do more to protect the environment, according to two Christian environmental observers in Alberta. John Wood, C.C. columnist and professor of environmental science at The King's University College in Edmonton, and Dr. Kathryn Olson, research and policy coordinator for the Edmonton-based Earthkeeping, are both concerned about their province's high pollution levels, as highlighted in a new report on pollution produced by the Commission for Environmental Co-operation.

The report's information about Ontario and Alberta "doesn't surprise me," says John Wood. But it's "a cause for concern."

In Alberta, Sherritt Inc. was one company mentioned twice on the top 50 list of polluting facilities. "Most of that would be air pollution," says Wood, who says Sherritt develops minerals and fertilizers.

Fouling the water

But Wood mentions that Dow is one chemical company that is working hard to cut back on pollution. "They've been a good citizen in terms of self-reporting.... They've made a major investment in water treatment."

Wood is troubled by Canada's high levels of water pollution indicated in the report. "We've had a relatively small population with a large water supply." Because of this, "we still use our water for a major dumping ground."

Sewage is included in the report as water pollution, Woods notes. He cited the example of Victoria as a city that still releases its sewage untreated into the ocean. "That's become a bone of contention" with nearby communities.

But some cities are concerned about polluting water. In Edmonton, for instance, a $20 million project is under way to clean up that city's water. The project will be ready to start up next year.

CC FILES

John Wood

Looking at pollution in Alberta, Wood says the province has some good environmental laws, but "we've lagged behind industrial development."

Too macho

In Alberta, "reporting of environmental releases is left to companies," explains Wood. "If you don't report and you're caught, then the penalties are severe."

But there are limits to how much the government can monitor companies, he adds. "You can't put a policeman on every corner.... We need to enforce and use good judgment."

To deal with pollution in the long-term, says Wood, "I think we have to have a change of attitude on how we do business.... A lot of people have a macho attitude toward nature." A better approach is to "look at it as God's garden and we're caretakers of it."

Christians interested in improving Canada's environment should "find out what's going on in your own backyard," asserts Wood. "If you want to make a major difference, you have to join an organization." He notes that there are very few Christian environmental groups, but Christians often work within secular environmental groups.

Work on prevention

Dr. Kathryn Olson says both federal and Alberta environmental protection laws need to be improved. In Alberta, "there are very few people around to enforce the regulations. The industries have been left to monitor themselves. I don't think that's reasonable."

"The Americans have had much tougher standards than Canadians for quite a long time," she notes.

COURTESY KATHRYN OLSON

Dr. Kathryn Olson

Instead of dealing with pollution after the fact, Canadians should work at preventative action, she recommends. "What we need to do is stop blaming and work together with industry." There is a willingness on the part of some businesses to deal with pollution, she notes.

Christians "need to ask: How do we value the creation?" says Olson. "As Christians, we're called by God to preserve creation."

Earthkeeping is showing its concern for the environment by presenting workshops this fall at Alberta churches on the theme "Caring for Creation."

Correction

A misprint in our Aug. 8 issue may have confused readers. The headline on Marian Den Boer's column (this time written by her daughter Karen) said: "When Mom did the learn routine." It should have said: "When Mom did the beam routine (as in gymnastics). CC regrets the error. **Editor**

Quebec school system changes meet limited opposition

Alan Doerksen

MONTREAL — The Quebec government is meeting only limited opposition as it continues with its plans to change the province's school system from denominational to language-based school boards and plans to have the new system running by early 1998.

In June 1996, Quebec Education Minister Pauline Marois announced the changes to the school system. Until now, all school boards in Quebec have been either Protestant or Catholic. At the time of Confederation, Catholics and Protestants in Quebec were granted the right to create religion-based school boards.

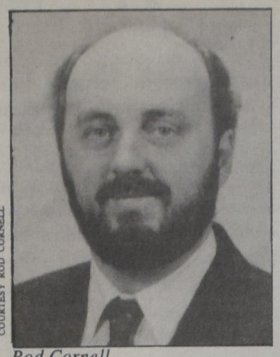
To bring in the new system, the Quebec government recently asked Ottawa to make a constitutional change and got approval for this. The Quebec government will continue to allow one Protestant and one Catholic committee to oversee religious instruction in Quebec's public schools.

Rod Cornell, principal of Emmanuel Christian School in Dollard-des-Ormeaux (a suburb of Montreal), says the changes have caused some concern because the boundaries of school districts would be changed. Earlier this year, Quebec Education Minister Pauline Marois "decided to redraw the school boards," explains Cornell. But many English-speaking parents in Montreal were concerned about the boundaries of English-language school boards, so the education ministry decided to create two English-language districts in Montreal. This has resolved that issue, says Cornell.

A year ago, Cornell told *Christian Courier* that he was strongly opposed to the new system because he didn't want Quebec's Catholics and Protestants to lose their constitutionally guaranteed rights. But Cornell says that among Christian organizations in Quebec and other interested groups "there seems to be a consensus that linguistic school boards are the way to go." No church organizations have been protesting the changes, he says. There is also a consensus that Quebec should get a constitutional amendment to support the new system, says Cornell.

More freedom to develop curricula

One change will allow local schools to develop their own curricula more than before, observes Cornell. "The minister is trying to 'devolve' curriculum development from school boards to schools. A cynic would suggest that's because they're cutting down on the funding." The government may cut back on funds for Quebec's school boards, he says.



COURTESY ROD CORNELL

Rod Cornell

Cornell believes the changes could allow local schools like his to have more freedom to develop their own curricula. Emmanuel Christian School, which is an independent Protestant school, has to follow curriculum regulations set by the provincial government, says Cornell. "There is a standard curriculum for the province." But his school has "quite a bit of freedom" to have Christian content in its courses, he notes.

Independent Christian schools get some funding in Quebec, he explains. Emmanuel Christian High School gets funding which is "roughly 50 per cent of what the public schools get." But the school's elementary school receives no government funds. "Most private primary schools are not funded."

Generally, independent schools like Cornell's will not be affected much by the changes to the public school system. But Cornell notes that Quebec also has some public Christian schools that are currently organized as alternative schools within Protestant school boards in places such as Quebec City and Chicoutimi. He suspects they may be phased out under the new system. "They don't know what is going to happen. They may lose their distinctiveness."

Cornell believes that the Quebec government will have changes to the school system in place early next year. He expects the government to call an election next year sometime after the changes are made.

Although Quebec's Protestants and Catholics will still be represented by committees within the school system, Cornell suspects Christian content in the public school system will be gradually reduced over time under the new system.

Rosemary Byrne-Hunter, director of Catholic Community Services in Montreal, calls the move to a language-based system "a massive change." But so far, "almost nothing has changed. The boards have not been dismantled."

Byrne-Hunter favors the changes the government is making. "I've always been a proponent of linguistic boards.... English-language education for me is primal." Protecting language rights is more important than protecting religious rights, she asserts.

Some Christian groups in Quebec have had strong concerns about guaranteed rights for Christian education, however. Byrne-Hunter says "there have been flip-flops" by some Christian groups over whether they approve of the new system or not. But she believes religious education will be protected under the new system.

Catholic Community Services offers counselling services to students within high schools in Quebec, says Byrne-Hunter.

Consumers, beware of the telephone scam

Ministry of Consumer and Commercial Relations (Ont.)

TORONTO — If a telephone promoter promises to make you wealthy or give you a fabulous prize, or says they need your financial help to catch a criminal, take a tip. Check the story carefully before you act — the caller may be a scam artist hoping you'll lay a golden egg.

There are so many telemarketing scam artists hatching plots to take money from consumers that a special police task force called Project Phonebusters was created to deal with the problem. Phonebusters, a joint project of the Ontario Provincial Police (OPP), RCMP, the Ministry of Consumer and Commercial Relations and several other law enforcement bodies, has now been in operation for three years.

Staff Sergeant Barry Elliott, a member of the project team says: "These scam artists are sophisticated, and can come up with just about any story you can imagine — and some you probably can't — to take money away from consumers. But there's one sure defence against their phoney promotions. If you get a phone call from anyone who says you'll get something, but you have to pay some money upfront, hang up. Don't give out a credit card number, don't give out your address, and don't worry about being rude. *Hang up."*

"People who get taken are often embarrassed to come forward, which makes it a lot tougher to catch the criminals," says Elliott. "Victims of scam artists are not just the unsophisticated, but include many professional and social leaders. If a scam artist gets the best of you, try to look upon it as a civic responsibility to come forward and help someone else avoid being taken," he says.

Scam samples

What are the biggest phone scams of the moment? Elliott hopes that consumers will be vigilant and on the lookout for these scams.

* A promoter calls and says: "Congratulations. I'm calling from (will use name of a major, well-known law firm), which is the agent for a gigantic lottery and you're the winner. All you have to do to claim your prize is to send a cheque or authorize your credit card for a payment to cover the cost of legal fees and taxes.

There is no prize and the only cash involved is the money the promoter wants from the victim.

* The telephone rings again. This time you're offered a job at home, often telephone work or stuffing envelopes, that will earn thousands of dollars but only takes a few hours per day. The hitch is, you have to pay for the "kit" to set yourself up in business. Often the only thing that will end up stuffed is your money in the scam artist's pocket.

* You see an ad in the newspaper, or on TV, offering a loan, or receive a card in the mail saying you'll get a prize, if only you'll call 1-900-. Many legitimate businesses use 1-900 numbers. However, others also take advantage of the system. Any time you call a "900" number you are paying for the call. The minimum charge for a call may be in the $35 range. The promoter gets a portion of the money from each incoming call.

* A caller says you'll win $1,500 on the commodities for as little as a $20 initial investment if you "get into the coffee market NOW!" In reality, your money would simply be gone if it were turned over to them. Usually a phoney investment scam artist will try to convince you to invest in several progressively larger "deals" before coming back with the sad news all your money has been "lost."

How do you know?

How do you pick the scam artists from legitimate telemarketers who sell quality goods and services at fair prices?

According to Project Phonebusters, be wary of a situation that involves a company doing any of the following:

* promises a valuable prize in return for a minor purchase;
* uses high-pressure tactics to make a quick sale;
* asks for a credit card number to cover "expenses" for a prize;
* wants you to make a big investment over the phone; or,
* wishes you to buy something or support a charity and says they'll send somebody over right away to pick up your cheque.

The best defence against fraud artists on the telephone is always to hang up on them. But if you think you've been the victim of a scam, call Project Phonebusters at toll free 1-888-495-8501, 8 a.m. to 4:30 p.m. weekdays.

Editorial

What do you do when evil happens under the sun?

I was in the middle of reading the book of Ecclesiastes when the phone rang. An Ethiopian friend of ours was on the line. He asked for help in writing a letter. He shared that the truck he had bought two years ago had a lien on it, unbeknownst to him, and was seized by a creditor a few weeks ago. The dealership that had sold him the truck had in the meantime changed its name. My friend could not afford to pay the required legal costs to launch an action against whomever had cheated him. Could I help him write a letter to Goldhawk, a consumer protection service offered by a Toronto television station?

A litany of grief

My heart sank as I heard him give me the details. That it had to happen to these people! Ten years ago he and his wife had to flee the communist regime in Ethiopia. They had ended up as refugees in Kenya, finally settling in Canada. It had struck us then already that they were both positive people whose faith and sense of humor had by all appearances not been worn down by their exile.

Alec started cultivating red onions for Ethiopian restaurants in Toronto, but did not understand the agricultural techniques used here. The crop was a failure. He began a courier business, which he had to give up when his van was stolen. A year later their house was vandalized and racial comments were smeared on the living room walls. The local press reported and friends commiserated.

The couple moved with their two boys to Mississauga. Things seemed to be going well there. They were close enough to other Ethiopians not to feel so isolated; the boys were happy in their new environment. Alec was working as a trucker. His wife, Ennu, was cleaning offices. And now this.

Do not be surprised

After the phone call I returned to my reading of Ecclesiastes with better understanding: "If you see the poor oppressed in a district, and justice and rights denied, do not be surprised at such things.... In this meaningless life of mine I have seen both of these: a righteous man perishing in his righteousness, and a wicked man living long in his wickedness."

But I had not detected any deep-seated dejection in my friend's voice. He had been quite stoical about the whole thing. "These things happen," he had said. And Ennu had told me that Alec trusts the Lord. Life goes on. Alec is driving truck for another company and his children are happy in school, "God be thanks." His attempt to write Goldhawk is a sign that he has not become fatalistic. But I have a suspicion that he has few expectations and that the exercise is done more to satisfy his and perhaps other people's consciences.

They see Jesus

Alec would not deny the realistic picture painted by the Teacher in Ecclesiastes when the latter observes the topsy-turvy state of affairs and the heavy burden God has laid on us humans. But Alec does not, like the Teacher, hate life. He enjoys life with his wife, whom he loves, all the days of this meaningful life God has given him under the sun.

The secret is that he sees Jesus as the one who was and is victorious over the hatred and greed that surrounds him. I know that about both husband and wife. They are not as afraid of adversity as most of us are. They're not as surprised either. Most of the time, laughter, for them is, better than sorrow, and the fate of a wise person is not the same as the fate of a fool. There seems to be much gain in being faithful and wise when you talk to Alec and Ennu. Their lives give depth to the song made popular by George Beverly Shea:"I'd rather have Jesus than silver or gold."

If the author of Ecclesiastes is Solomon, he could have learned a lot from this couple. In fact, he might have learned life became a chasing after the wind for him because "I denied myself nothing my eyes desired; I refused my heart no pleasure." Solomon might have been happier had he been chased out of Jerusalem and robbed of all his silver and gold.

But then he would have had to embrace George Beverly Shea's rendition of "the conclusion of the matter" rather than seven hundred wives and three hundred concubines.

BW

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A matter of taking up psychological space

Americans are more into the business of proclaiming than are Canadians, my wife and I discovered while driving through significant portions of both countries. Going to Calgary through the States, we noticed a variety of lawn and field signs calling for our attention.

In Frankenmuth, Mich., we were told that "Pain is inevitable; misery is optional." We liked that one a lot and reminded each other of its truth whenever a mishap came our way. Thank you, Frankenmuth, the Bavarian village nestled close to where the thumb of Michigan leaves the rest of the hand.

In Gaastra (sounds Frisian to me!), Mich., we were advised that "The more arguments you win, the fewer friends you'll have." That was another keeper. It certainly works in our marriage.

Three consecutive field signs near Mentor, Minn., didn't quite hit the spot as well for us. "Vote No" was followed by "God would," which was rounded off with "God loves children." We were not told what the ballot question was but we guessed it had to do with abortion. How could we be against signs that ask people to vote No to abortion? I guess the assumption that God would vote a certain way seemed just a little presumptuous to us.

In Joplin, Montana, a sign proclaimed: "Joplin, the biggest little town in the world." Doggone it, these people had managed to squeeze a distinction of great size out of being small. How can anyone argue against that claim? Of course, the word "big" probably has the connotation of being big-hearted.

We are sorry to report that on the way back through Canada we noticed no declarations of status or wisdom. Maybe that's because Canada is the smallest big country in the world.

BW

Stories of the heart better than gold

One of the joys of reading last night at midnight was reading the short story by James Schaap — "First Bride." I loved the personal element to the story and the true sharing of feelings that emerged from the unexpected turn of events in the main character's life. It was wonderful.

It is proof that real stories about the heart and that touch the heart as it did the heart of this well-educated historian mean more than silver or gold in life or strong viewpoints within the church. After all, we do have the power to choose! His father made choices as to what to share with his son.

Once again, thank you and Dr. James Calvin Schaap for sharing this very strong story.

Martin A. Mol
Willowdale, Ont.

Young Barnacle Bill and the great Creator

Praise God, for his name alone is exalted. Even Barnacle Bill (CC editorial, July 18) is there on Mars to declare the glory of the Lord.

Keep writing Bert, notwithstanding the possible young age of Bill, rather than "the millions of years" (which slipped out of your pen?).

Cor Labots
Edmonton, Alta.

Dutch, Belgian villages specialize in books

Lini Richarda Grol

BRAMPTON, Ont. — What do the Belgians and the Dutch do that Canadians and Americans don't? They declare "book villages."

Recently Damme, an historic Belgian

town, was officially pronounced "book village of Belgium" for Flemish and Netherlandic literature. Damme was already known to tourists as a haven for book and antique lovers, but since this official recognition, seven more book stores have opened and all are doing well.

Belgium already had a prospering French-language book village, Redu; but since the country is bilingual it was only fair to have a book village for Flemish and Netherlandic literature.

Ingrained love of books

The Netherlands also has an official book village: Bredevoort, a small town tucked away in the Achterhoek. The Dutch love of books can also be seen in Laren, a small town in North Holland, where there are at least eight book stores on the way to the Singers Art Gallery.

North American visitors to such places have been heard to comment: "Don't these people have TVs? How do they find the time to read?" And: "Don't they have a public library from which they can borrow books, instead of spending their hard-earned money on buying them?"

There *are* numerous public libraries, but many of the Dutch still take pride in their treasure of books. No house is properly furnished without a few book cases well-filled — and not with paperbacks.

Among book lovers in any country, books are favorite gifts for any occasion — Christmas, birthdays, anniversaries, and going-away parties. (Incidentally, in the Netherlands, books by Canadian writers are common.) So the creation of those book towns and villages, in the Netherlands and Belgium at least, is one good way to accommodate all the book lovers. And the villages and towns so designated carry their official "book" status with great pride.

Send your questions to Peter and Marja. Confidentiality is assured.

Family garage sale benefits Christian education

PHOTO: VANDERVELDE

Organizers of the Slump CCEF garage sale: from left, Michelle Slump, Mary Slump, Annette Boonstra and Shellynn Tigchelaar.

CC Staff

DUNDAS, Ont. — A June 7 garage sale in Dundas, Ontario, organized by Mary Slump, her husband, three daughters and a daughter-in-law brought in $1,500 for the Canadian Christian Education Foundation (CCEF). The Slumps sold baked goods, household items, near-new clothing, camping equipment and many other items — and provided customers with complimentary coffee.

Mary Slump is board treasurer for the foundation and daughter Michelle is a teacher at Smithville District Christian High School, so they were motivated by a family love for education.

CCEF develops Christian textbooks and teachers' manuals.

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Christian farmers oppose industrial clusters for Ontario Amish

GUELPH, Ont. (CFFO) — The Christian Farmers Federation of Ontario is officially opposing rural industrial clusters for Old Order and Amish Mennonites in Waterloo Region's Wellesley Township.

"Despite good intentions on the part of municipal politicians, this is simply bad land-use planning," John Markus, CFFO's president said after the federation board adopted the policy.

RICHARD REINHOLD

"Mixing industrial activities with housing is a non-starter for our federation. So is the idea of having a mini-suburb in the midst of intensive agricultural activity."

The cluster development concept, which is currently creating much discussion with Waterloo Region, enables Old Order and Amish families to have a residence, barn and small industrial enterprise on lots of up to 10 acres. A maximum of 57 lots, spread over seven or eight distinct clusters, will be allowed in the township.

Creating an urban shadow

The cluster developments are restricted to those who use horse-drawn vehicles as their primary means of transportation. The idea has been developed to address the needs of Old Order and Amish families who need housing, and a livelihood, but aren't pursuing farming.

"For CFFO members, cluster developments are very similar to stand-alone housing severances from farms," explained Markus. "They create an 'urban' shadow around them which will increasingly grow and could restrict the farm use of quality agricultural land. We also think that non-farm economic activity should be centred in rural towns and villages and not scattered across a township or county."

As part of its opposition to cluster developments, the CFFO will lodge an official protest with Wellesley Township and the Region of Waterloo. In addition, the federation will explore the possibility of having the township's bylaw revoked through an appeal to the Ontario Municipal Board.

The CFFO has also suggested that the housing needs of Old Order and Amish Mennonites be addressed through a designated area within a town or village.

The *most* news on the Netherlands and the Dutch in Canada and the USA.

the Windmill

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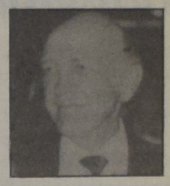
The emptiness of bigness

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



Driving home through central Alberta late one night recently, I was struck by the darkness of the countryside. Looking out in all directions where farm lights are normally visible for miles, hardly a light was to be seen. It was startling evidence of rural depopulation. Farmers have been buying out their neighbors, or renting their land until very few farmsteads remain.

A recent edition of an American farm tillage magazine contains an article describing a 30,000-acre "family farm." This is not a ranch with livestock roaming its vast expanse, but a grain farm being cropped with an inventory of large machinery. Big acreage farms are no longer unusual. Farms in the area where I live are not as large as where the soil is poorer and the climate more arid. Even so, some farms here are as large as 10 square miles (6,400 acres).

Building 'bigger barns'

Why such big farms? In part, it is an attempt to stay ahead of the ever-tightening cost/price squeeze on farmers. And mechanization, automation and computerization have made it possible for one person to operate more acres. But for some farmers, the prime motive is power in the marketplace.

Farmers are mimicking the companies they deal with: buying out and absorbing others' equity, replacing people with machines, gaining control over an ever larger territory, attempting to increase market leverage in both purchases and sales.

There is an impossible irony in individual farmers seeking improved bargaining position. No matter how large any of them might become they will never be anywhere near as big as any of their suppliers, or the buyers of their products. Even though farmers make up only three per cent of the population, for every one of the companies they deal with, there are 100,000 farmers — not a favorable ratio for making a deal.

Even corporately, farmers can't seem to resist the trend to consolidate holdings. Why did the farmers who are shareholders of the United Grain Growers (UGG) recently vote to sell 45 per cent of their company to Archer, Daniels & Midland (ADM), one of the largest processors and controllers of food products in the world, and not above underhanded tactics (which have been documented).

Still vulnerable

Ostensibly UGG, primarily a supplier of raw product, wanted to move into processing, and thus add value to the original product. Or was it simply infatuation with the presumed power of size? It seems inevitable that ADM will take control, thus eliminating another Canadian company, and with it, sensitivity to local needs and aspirations. ADM is likely anticipating the imminent demise of the Canadian Wheat Board and its ensuing freedom to exert market power on the Canadian scene.

Not only do farmers retain vulnerability to international marketing forces, regardless of greatly increased farm size, but the large size of operations exacerbates other aspects of vulnerability. For instance, larger fields mean less protection from erosion, and increased danger from disease spread because of huge areas covered by a single crop. Some new technologies have reduced the possibility of erosion, but in turn have made the farmer more dependant on herbicides. That, along with lack of well-informed use of those chemicals, has resulted in the emergence of herbicide tolerance in some weeds. Also, farms have become so large that new farmers can no longer finance the purchase of one when it comes up for sale, resulting in an increased amount of farmland being taken up by off-farm ownership, some foreign. This, in turn, means more farm land is rented, and generally renters are more concerned about immediate returns than the long-term consideration of maintaining soil quality.

Avoiding accountability

Bigness, including big farms, is something human nature has difficulty handling well. If bigness is seen as a form of power, an opportunity is provided to manipulate or avoid accountability. The bigger the company, for instance, the easier it is to avoid accountability. Responsibility for employee oppression, undercutting of competitors or cheating customers can be attributed to another level of management or outside forces. This convenient sidestepping of responsibility while profiting from unethical actions is institutionalized evil.

But does success, even in economic terms, require bigness? Small enterprises can be successful through excellence by providing a good product, being service-oriented, valuing employees, maintaining accountability for the use of resources, and quick decision making. And isn't excellence a premier motive, especially for Christians?

However, the trend is toward ever bigger farms. The dark countryside at night bears witness to that. The Bible sums up the situation well: *"Woe unto you who join field unto field and add house to house till no space is left and you are alone in the land"* (Isaiah 5:8).

Vern Gleddie has a sheep ranch near Edmonton and is active in Earthkeeping, the association of Christian farmers in Alberta.

Arts/Media

Film Review

Air Force One soars through anti-presidential movie trend

Marian Van Til

Air Force One

Rated R. Stars Harrison Ford, Glenn Close, Wendy Crewson, Gary Oldman. Directed by Wolfgang Petersen.

Gary Oldman (left) and Harrison Ford face off in Air Force One.

Recently Hollywood has seemed fascinated with conjuring up movies featuring the U.S. president as bad guy, morally impaired if not an out-and-out sleazeball (e.g., *Absolute Power, Murder at 1600,* neither of which were reviewed here; *Primary Colors* is still to come).

That's reality! some might say. But it's not clear why this inclination is showing itself now, since film makers tend to be political liberals who mostly like President Clinton. (Did American "focus groups" tell Hollywood executives that they'd like to see their worst fears about their government and "the leader of the free world," as they like to call him, realized?)

Action hero

It's interesting, then, that on the heels of that mini-trend comes *Air Force One,* which turns the president into the kind of world leader every American could be proud of, and even love: an action hero with integrity (and a military Medal of Honor) — and a good marriage and parenting skills thrown in for good measure. No wonder President Clinton said he loved this film, despite his own lack of military experience.

More interesting is that the film was brought to the screen by foreigners: a Japanese studio (Sony) and a German director, Wolfgang Petersen. Petersen is the man who brought to film the chilling story of the interior workings of a Nazi submarine in *Das Boot.* Perhaps he has a particular interest in the subculture surrounding the American presidency because he also directed *In the Line of Fire,* a thriller involving a would-be presidential assassin pitted against Clint Eastwood as an aging secret service agent.

Whatever the thinking behind *Air Force One,* it manages to pull of its fairly preposterous story in a manner believable enough to make it an edge-of-the-seat affair from nearly beginning to end.

After joint Russian and U.S. forces capture the murderous rebel who has declared himself president of Uzbekistan, and Russia places him safely behind bars, President James Marshall (Harrison Ford) is honored at a state dinner in Moscow.

Moral high road

The President surprises everybody by giving an off-script, from-the-heart speech pledging U.S. help to oppressed peoples, saying that he will no longer allow the U.S.'s "political self-interest to get in the way of what we know to be morally right."

His aids, of course, are skeptical, figuring he's political dead meat for implying he'll commit American soldiers to possible foreign conflicts. But his devoted wife (played by Canadian Wendy Crewson) backs him all the way. And by the end of a very long night President Marshall will emerge as a hero with just about everyone.

As Air Force One, the presidential 747, is being boarded, the President's entourage is joined by a Russian TV crew who are really followers of the imprisoned Uzbek presidential usurper. They want President Marshall's help in getting Moscow to release their hero, and will kill off hostages — including the First Lady and First (12-year-old) Daughter — if they don't get their way.

Personal combat

With help from an inside traitor they get through security, and when the giant plane is in the air they activate their plan. But the President seems to have made it to an escape pod. (The actual Air Force One, we're told, doesn't have such a pod. But in all other ways the movie-set plane depicts the fascinating detail of the presidential jet, whose elegance and sophistication make normal First Class seating look like baseball bleachers.)

Then we discover that the President is actually in the hold of the plane — and that he was a decorated Vietnam combat officer, which prepares us for what's to come. Since all the passengers who are still alive are being held at gunpoint in a conference room, what ensues for the next while is a battle between the President and the six rebels.

When the rebel leader (Gary Oldman) finally realizes that the person gradually and ingeniously picking off his friends downstairs is the President, he doesn't react happily, setting the stage for some of the film's tensest moments. Needless to say, the rebels eventually are the losers.

'Jimmy Stewart of our time'

Harrison Ford, whom *Newsweek* writer Howard Fineman has rightly called "the Jimmy Stewart of our time," is one of the few 50ish American actors who projects the personal integrity and has the acting skill to make viewers suspend disbelief long enough to make this President both believable and quite likable. Meanwhile, Glenn Close as a kind of female version of Vice-President Al Gore makes the most of a not-very-developed role.

While *Air Force One* is pretty much pure "action entertainment," for the thinking person there's the occasional serious dialogue about world politics and the U.S.'s role in the world, and a deliberately created tension between the role President Marshall must play as president and the role he has as a father and husband. And then there's all that Mission Impossible-like technology.

Wolfgang Petersen is betting that's a winning combination with audiences, and he seems to be right.

Vision TV fall program to explore church's mandate with Campolo, Stiller

MARKHAM, Ont. (Windborne) — "How many evangelicals does it take to screw in a light bulb?" "I dunno." But that's about the *only* question that remains unanswered after four key Christian leaders wrestle with the primary issues facing the church and our world in the television taping of Windborne Productions' and Vision TV's *Mandate for a Millennium* which will premiere Tues., Oct. 14, at 10 p.m. ET/PT.

This thought-provoking eight-part series features Tony Campolo, Maxine Hancock, Sunder Krishnan and Brian Stiller.

Four 'stars'

Campolo is a professor of sociology and director of the urban studies program at Eastern College, a Christian liberal arts university in St. David's, Pennsylvania. He is also founder and president of the Evangelical Association for the Promotion of Education, and associate pastor at Mount Carmel Baptist Church in Philadelphia. He has written numerous books and articles for Christian publications, including *Christian Courier.*

Maxine Hancock is the author of seven books of practical theology and applied apologetics, and the recipient of the Leslie K. Tarr Award recognizing her outstanding contribution to the field of Christian writing. She earned her PhD at the University of Alberta where her graduate work was honored with the Governor General's Gold Medal. Later this year, Hancock will host her own Vision series called *Hancock & Company.*

Sunder Krishnan is senior pastor of the Rexdale (Ont.) Alliance Church but grew up in an orthodox Hindu family in India. He graduated from the Indian Institute of Technology in 1967 and two years later earned a master's degree in mechanical engineering from the Massachusetts Institute of Technology (MIT).

VISION TV PHOTOS

Vision TV's Mandate for a Millenium features (from left) Brian Stiller, Maxine Hancock, Tony Campolo and Sunder Krishnan

Brian Stiller, former president of the Evangelical Fellowship of Canada, is an author and broadcaster who has hosted more than 150 segments of Vision's human affairs series *Cross Currents.* He is president of Ontario Bible College and Theological Seminary.

Mandate for the Millennium, at times argumentative, feisty and controversial, both stimulates and entertains. The program was recorded at an out-of-the-way rural retreat. Ironically, that subdued setting provided an ideal arena for these thinkers, who have been described as "bright, passionate and opinionated," to vigorously engage and challenge one another over the direction of the church.

The series' eight programs, which will air on consecutive Tuesday nights, cover a range of topics: "The New Trench Warfare," "The Collapse of the Western Church," "Christ Reborn in Culture," "Women Denied," "Christ Vs. the New Age," "The Church: Environmental Hazard," "In His Name: A Call to Social Action," "A Christian Road Map — Where Are We Headed?"

Church

'Sound war' produces Macedonia's first 'Rock 'n' Roll' preacher

FORT ERIE, Ont. (CANS) — An evangelical church in an ancient city in Macedonia continues to meet regularly, despite a "sound war" being waged by its irate landlord.

The landlord decided to force the evangelicals out of the other half of the duplex they shared by buying a large boombox and playing rock-and-roll music as loudly as he could during the times the believers met for prayer and worship.

The first time this happened, grandmother Asteria Jakic was preaching. She struggled for a while then thought, "Why fight it?" She remembered her wilder days as a youth and began preaching in rhythm to the racket.

"I preached in a very relaxed manner," Asteria said. "The Lord anointed my efforts, and the power of the Lord was present."

Some of the seekers and inquirers decided to quit coming and wait for quieter times, but the core of the congregation continues coming faithfully. The young people call her and her husband "the first rock 'n' roll preachers in Macedonia.

At age 76, they are also the oldest.

The loud music sounds again every afternoon, making it impossible for the elderly missionaries to get any rest. "The whole house shakes," Asteria said. Moreover, the landlord works nights and gets home about 3 a.m. That's when his car alarm goes off, cutting short the missionaries' sleep.

Prayer meetings have to be held at irregular and unannounced times, since the landlord decided to play the "heavy metal" music during prayer meeting times as well. Prayer times are conducted without singing so the landlord won't know when they are in session.

Tired landlord

Budimir and Asteria Jakic left their home in Belgrade to pioneer a church in Stip, a city of 40,000 in eastern Macedonia, in 1989. That was before war broke out in Bosnia.

Steeped in Islam, Byzantine Christianity and atheistic Marxism, Stip residents told the then 70-year-old missionaries, "Go home! We don't want your evangelical church here." But Budimir and Asteria persevered. In fact, they prayed for two years before inviting anyone to a worship service in their home. Today some 100 believers cram into one side of a duplex home Budimir somehow managed to purchase. As owner of one side, he has first rights to purchase the second side which he would gladly do if he could find the needed $14,000.

The landlord, tired after waiting five years for Budimir to complete his purchase, decided to offer his half of the house to anyone who could come up with the money. But no one wanted to purchase half a house that adjoined one inhabited by these "new faith" fanatics.

That was when the frustrated landlord began his "sound war."

Prayer for solution

One day when the members of the congregation came to worship, they found cement blocks blocking the entrance they and the landlord shared. So they had to open a new entrance in their wall that only they could use.

"We would be able to overcome the obstacles if we could just purchase the whole building," Budimir says. Since the noise started, two or three believers fast and pray every day for God's provision to purchase the rest of the building.

They need the space, too. Last summer Budimir conducted a Bible training course for 35 missionary candidates. The students came from Bulgaria and Macedonia. The teacher came from Sofia and the director of the school was a Korean who insisted classes begin at 5 a.m. Everyone endured two classes before they could have breakfast.

Budimir is thankful he registered his church at the start. The landlord has tried to get the registration revoked, but authorities will not listen to him.

However, one of the young men he trained was conducting home meetings in another town and the police came and told him it was illegal to do so. The young man so far lacks credentials to get his meeting registered. Under threat of the police, many of the participants quit coming.

Directed in dreams

Despite the ruckus, the Lord is sending new people to the church through direct intervention. One day three women showed up at the church. When Budimir and Asteria tried to figure out who invited them, the oldest woman said she had been advised in a dream to go to the evangelical church. So she came with her daughter and daughter-in-law.

A few days later, a young man got into a taxi owned by a member of the church. "Where is the gospel church?" the passenger asked. The taxi driver told him he was a member of the church and asked why the young man was inquiring. "In a dream I was impressed to go to the evangelical church," he responded.

Persons interested in assisting the evangelical church in Stip purchase the complete duplex house may contact Christian Aid Mission, 201 Stanton Street, Fort Erie, ON L2A 3N8.

200 house churches closed in Wenzhou, China

PHOTO: STEVE VIDLER, DE WYS, INC.

Statues of Buddha at a cliffside chapel in China's Henan province. Although Henan has a high proportion of Christians, Buddhism is still growing faster than Christianity in China.

HONG KONG (Compass) — Two hundred house church congregations in Wenzhou, southern Zhejiang province, have had their church buildings demolished or closed by government officials since the beginning of 1997, when a campaign to force unofficial churches to register was kicked into a higher gear.

Approximately 40 Christians were arrested during June, though many were released after a 500 Yuan ($65) fine.

According to the official Protestant church — the Three Self Patriotic Movement (TSPM) — Wenzhou has "the highest concentration of Christians in China,"with 600,000 Christians in a population of seven million.

Uneven pressure

The 10 counties that make up greater Wenzhou are among the most prosperous in China, and many house church Christians in more rural areas built churches for themselves prior to 1996. But since 1996 the government's registration campaign has forced many to register or lose their churches — or even have them bulldozed. Sources in this area stress however that "the pressure to register in Wenzhou has been very uneven.... Some churches have simply not been bothered at all, while others were immediately closed."

Southern Zhejiang vies with southern Henan province for having the highest proportion of Christians in China, although Zhejiang is much smaller than Henan (40 million population as opposed to 110 million). Many believers daub red crosses on their houses, and some even daub in large gold lettering over their business words like "Immanuel" and "Ebenezer."

Competing with Buddhism

Said a member of the Jiuen Di Men TSPM church in the city of Wenzhou, "In some counties like Jong Jia there is literally a church every kilometre." Many of the churches are huge, thousand-seat buildings, with five-storey-high spires dominating the skyline. However, academic observers in Shanghai maintain that "even in a place like Zhejiang, Buddhism is still a faster growing religion than Christianity, and there are more new temples than churches."

China rejects criticism of religious restrictions

BEIJING, China (EP) — The Chinese government dismissed a U.S. State Department report criticizing the communist government for restricting freedom of worship. A government spokesperson suggested that the U.S. is ignorant about the state of religion in China.

"The Chinese constitution stipulates that citizens of the People's Republic of China have freedom of religious belief," said Foreign Ministry spokesperson Tan Guoqiang.

Tang added, "Western countries, including the United States, lack necessary understanding of the situation of religion in China." He said the number of religious believers in China has reached 100 million.

In a report on religious persecution around the globe, the U.S. State Department accused China of violating its constitution by insisting that all religious activity take place under strict government control.

The report accused China of suppressing Christianity by shutting down hundreds of unregistered house churches and demolishing church-owned property. "Local authorities used threats, demolition of property, extortion of 'fines,' interrogation, detention and reform-through-education sentences in carrying out this campaign," it said. "Some leaders of such groups were detained for lengthy investigation and some were beaten."

But Tang accused the U.S. of meddling in affairs which are none of its concern. "Some people also use religion as an excuse to make irresponsible comments about China's internal affairs," he said.

Submissive wisdom

Chapter & Verse

* Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive...." (James 3:17).

During the heated times of the Reformation, when Martin Luther and Ulrich Zwingli were exchanging strong words about biblical interpretations and ecclesiastical practices, Zwingli spent a troubled morning walking the mountain trails of his beloved Switzerland. From a distance he observed two goats making their way in opposite directions on a path barely stitched to the side of a cliff. It was obvious that not even these nimble creatures would be able to negotiate past one another as they met.

Zwingli watched them round a corner and come face to face. There was a moment of uncertainty as each feinted a power move at the other. Both goats took several steps backward, and set hind legs in a posture of attack. In a surprise twist, however, the goat at the lower level suddenly collapsed onto the narrow ledge until the other goat could walk quickly over its back. Then each danced on.

Zwingli was impressed. Here was strength defined by submission. It allowed two opponents to survive a little crisis in order to get on with the larger dimensions of their lives. Zwingli considered this moment a divine parable, and brought it into his next encounter with Luther.

Rising by serving

Submission is a crucial dimension of spiritual wisdom that has few advocates in a society strong on personal assertion. John Maxwell, in his book *Developing the Leader Within You*, notes that there are five different levels of authority that a person can attain in life, but each is based on an increasing willingness to submit to outside forces or influences.

The first is "position," where people are challenged to respect you for your rank in society. Second, there's the authority of "permission" that happens when you enter a relationship of significance with someone else, and that person allows you to have a say in his or her affairs. Third comes the authority of "production," in which you are honored for the results you can get. Fourth, there's the authority of "people development," which recognizes the empowerment you've given others. Finally comes the quality of "personhood," in which the very character of your life demands respect.

We can all name people who gather one or another of these forms of authority to themselves: a judge, for instance, fits the first; a dating partner the second; my neighbor across the street did such a good job bringing up the production of his factory here that he was transferred out of town to tackle an even larger plant in another state — that's an example of number three; my uncle who retired as a high school guidance counsellor got the accolades of the fourth; and we only have to say names like *Billy Graham* and *Mother Teresa* to explore the last.

But here's the interesting thing: the source of all these forms of authority exists in our relationship with our parents! Think of it! A mother has position over us as young children. She can use it to give us a wholesome sense of ourselves.

Parental role

A father has permission, early in life, to direct and guide us. We go looking for support and advise from him. A mother holds over us the authority of production. Before we can tie our shoes or dress ourselves, she is doing things for us we couldn't begin to handle on our own. So it is with level four — a good parent is able to serve in developing our characters. When we sat around at my grandmother's funeral recently, my dad and all his siblings said the same thing: "Mom always believed in us! She always prayed for us! We wouldn't be the people we are without her care!"

In fact, when you roll it all up into a package, it's that fifth form of authority, the one that's particularly hard to earn, which epitomizes the best that great parenting is all about. There's no higher tribute that can be paid a person than to say that he was a father to me, or she was like my own mother. In these brief years, as we meander through strange and unfamiliar paths, untried yet ancient as time itself, no one can help us find our truest selves better than a wise and loving parent.

This is the mystery of submission. The best of myself rarely comes when I fight it out on my own. Instead, it is brought to life when someone who loves me takes my hand and helps me to reach higher than I thought I could.

Harnessing the will

The ancients always compared our wills to horses. It's a fitting comparison, I think. There's a stallion inside each of us, snorting, restless and nervously pacing. That energy and strength of character can be thrown about with the destructive power of a mad horse which will not be mastered. Or it can be harnessed by a rider and a bit, and channeled into speed and purpose and direction.

Your will is strong. You need it to survive. But you also need it to be brought under submission to a higher power if you would be fully human. Maybe it begins in our relationship with our parents. But it finds its fullness, as James notes, when we get wise in faith, and submit to One who said, "My yoke is easy and my burden is light!" (Matt. 11:30).

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

North Korea: bombarded by balloons

PHOTOS COURTESY THE VOICE OF THE MARTYRS

David Beach, of Voice of the Martyrs-USA, holds one of 100,000 Scripture balloons VOM flies into North Korea each year.

MISSISSAUGA, Ont. (VOM) — Since the early '90s, The Voice of the Martyrs (VOM) has been launching helium-filled Scripture balloons with 49 pages of the Good News of Jesus Christ printed on the outside. About 100,000 of these special balloons are launched each year.

Though it is impossible to get specific statistics on the number of people who have accepted Christ through these "balloons from above," VOM has been told that they are successful in leading people to the Lord. VOM has received photographs of North Korean families sitting on the floor in their homes reading to them.

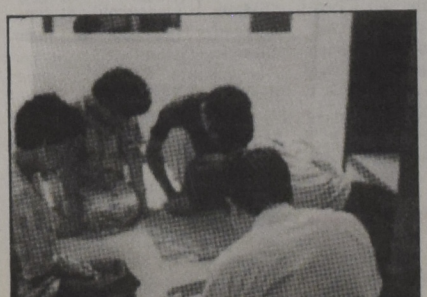
These balloons have posed such a "threat" to the North Korean government that their military has been sent out to "seek and destroy" these balloons when found along the roads and in the fields to prevent their people from being "indoctrinated" by this living truth.

North Korea is one of the world's most isolated countries. Ruled by a Communist iron fist, this country is in the midst of a severe food shortage. In 1995 and 1996, North Korea was struck with devastating floods that have wiped out much of its food supplies. One Korean said, "There are no dogs, cats, even rats left in North Korea — they have all been caught and eaten, and families are boiling tree bark into a paste in order to survive."

The Red Cross warned that if North Korea did not receive food by early summer, the country's 22 million people would face total starvation.

But now, North Korea has agreed to open its borders to outside missions. One European ministry has been granted permission by the North Korean government to plant a church and teach people farming techniques.

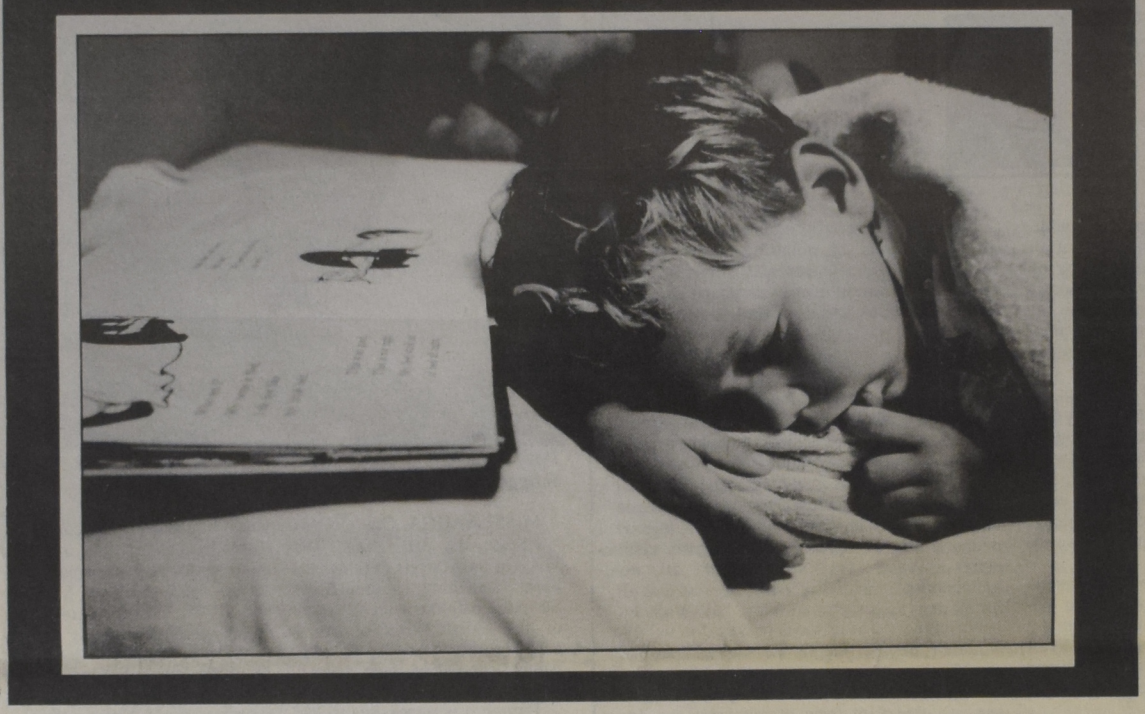
Last year, The Voice of the Martyrs was able to partner with other ministries in shipping grain to North Korea. VOM continues to work in North Korea through the Scripture balloon project and other means (which are kept confidential to protect the safety of those with whom VOM works).



A North Korean family reading a Scripture balloon which they found. Possession of such material is very dangerous for North Koreans.

Feature

Raising children by the books



R. MOLLER

Bob Hostetler

A woman in church tugged at my sleeve.

"I saw the book your daughter's reading," she said. "Is she *really* reading that?"

When I answered affirmatively, she countered, "And she's in second grade, right?"

"Yes," I said again.

"That's amazing," she said. "That book is written at a fourth-grade level."

"Oh?" I said, flushing with fatherly pride. "Her brother's reading the same book. He's in the first grade.

After basking for a few moments in her expressions of praise for my children, I explained that it wasn't all that surprising. My wife and I consciously strive to raise our children to be readers, believing that a child who masters reading can master almost any subject. I shared with her a few simple techniques that will assist any parent in "raising children by the books."

1. Let your children see you read.

Children imitate their parents. They talk like their parents, walk like their parents, play "mommy and daddy," "mowing the lawn" and "doing dishes" in imitation of their parents. If your youngsters see you curled up in your favorite chair with an absorbing book, laughing with James Thurber, pondering C.S. Lewis and crying with Madeline L'Engle, they will probably be attracted to the benefits of reading.

Conversely, however, if you're accustomed to evenings of "Designing Women" instead of *Little Women*, the appeals of a good book might not be so obvious to your son or daughter.

2. Read to your children.

Admittedly, this technique smacks of common sense. However, it's amazing how few parents today read to their children, or inexplicably discontinue the practice as their children get older.

I read Robert Louis Stevenson's *Treasure Island* for the first time several years ago. As I read what I had always considered a children's classic, I could not for the life of me imagine a 10-year-old reading that book. Then it dawned on me: maybe it was a children's classic because it was a favorite for parents to read *to* their children. Books like Mark Twain's *The Adventures of Huckleberry Finn*, Kenneth Graham's *The Wind in the Willows*, C.S. Lewis' series *The Chronicles of Narnia*, A.A. Milne's *Winnie the Pooh* and *The House at Pooh Corner* and Pearl Buck's *The Story Bible* will provide hours of reading enjoyment for child *and* parent.

3. Let your children read to you occasionally.

As my children's reading skills developed, they began to enjoy books that allowed them to follow along as I read aloud. Soon, I discovered that I could enjoy our times of togetherness much more by allowing them to take turns reading to me from books written at their reading level.

Place interesting books throughout your house.

Perhaps only a father can imagine the overwhelming gush of pride and enjoyment that possesses me as, freed from following the words on the page, I can study the faces of my children as they read to me. Such enjoyment need not stop as children mature. A friend of mine and his teenage son still take turns reading aloud to each other from such books as Mark Twain's *A Connecticut Yankee in King Arthur's Court.*

4. Take your children to the library — often.

In the course of an ordinary school week, my son and daughter make two library visits each. They visit the school library with their classmates and every Saturday morning at eleven o'clock they spend an hour at the neighborhood library with me.

Being among so many children's books is enormously stimulating and they take pride in possessing their own library cards. Sometimes they sit down and read a book in the library.

Usually they select an armful to check out and frequently read one or two on the drive home! They often ask me to help them make their selections, and have even begun asking me to find them a book that I read when I was their age. What a thrill to rediscover childhood favorites like Beverly Cleary's *The Mouse and the Motorcycle* as I read it to my children!

5. Subscribe to magazines and book clubs for your children.

Our family friends have often expressed amazement at the number of subscriptions and book club memberships we maintain. I suppose some subscriptions aren't necessary, but we seldom need to search for something interesting to read.

The same is true of my children. They have numerous publications at their fingertips from the amazing variety of quality children's books and magazines published in both Christian and secular markets. A scene akin to Christmas morning is re-enacted several times a month when a magazine or package of books comes to our home addressed to Aubrey or Aaron! Our budget restricts us, of course, but even when we don't order a selection, book club bulletins also help us make better choices at the library.

Raising a child by the books can widen horizons.

6. Make reading a privilege

Some time ago, my wife and I realized that bedtime had remained unchanged since our children, now seven and eight years old, were infants. The time had come, we decided, to allow them a later bedtime. Rather than adding a half hour or hour of snacking or television viewing to their schedule, we informed them that their curfews were extended provided they spent the extra time reading in bed. The news was greeted with ecstasy!

Place interesting books throughout your house. Give each child a small bookcase of his or her own. Reserve several high-quality books each year for cross-country trips, putting them in "travel bags," which include items that are solely for use on long journeys.

Make sure books are also liberally included in birthday and holiday celebrations, developing in your children a strong appreciation for the smell and feel of a new book.

Raising a child by the books can widen horizons, stimulate imaginations, lessen the influence of television, encourage the discovery of new interests, strengthen family togetherness and provide a storehouse of fond memories for parent and child. Of course, that's not all there is to being a parent. But it makes an effective beginning.

Bob Hostetler is a best-selling author whose books include the award-winning Don't Check Your Brains at the Door (co-authored with Josh McDowell) and They Call Me A.W.O.L.

Why do we hurt so long?

Lee Hill-Nelson

"When memories have not been faced, healed, and integrated into life, they often break through defenses and interfere with normal living," wrote Dr. David A. Seamands in his book *Healing of Memories.*

Had I not faced memories? I thought to forgive was to forget. When memories of Papa's beatings popped into my mind, when the bad dreams came, I pretended such things did not happen; that it was not nice to think bad things about my father. Deep inside, I believed I deserved such treatment; that he beat me because I was bad.

"Forgive me for the way I treated you," said Papa. "I treated you the way Pa treated me. He whipped me hard."

These words Papa said the last time I visited him. I put my arms around his shoulders for a bit and walked from the room. Three weeks later, he died. Sometimes I've wished I had said, "I forgive."

For a long time, guilt and shame kept me from talking about Papa's apology. After I finished Dr. Seamands's book, I wanted to talk to someone I could trust. And so I told my husband, my younger sister and my 84-year-old friend, whom I consider my mentor, about my hurts.

"Why?" asked my sister. "He never touched me. But I've often thought about the way he treated you."

"Why?" asked my mentor. "Were you the one who looked most like your mother?"

Is there someone you have not forgiven? You are not weak if you cannot do it alone.

"Why?" I said. "I don't know why. Folks told me I looked like my mother."

"Write him a letter, even though he's dead. Tell him about your anger, your sense of betrayal and how unfair he was to you," said my mentor. Then write a list of the good things you remember."

Alone in my room late one night I wrote page after page. Memories flowed through my mind. Papa first beat my legs with a belt when I was fourteen and dated a boy he had not given me permission to date. He never gave me permission to date anyone. Until I left home at 18, I endured his wrath for reasons such as saying the word "damn" or teasing a younger brother.

Tired of anger

As I wrote, it seemed Papa looked over my shoulder, and I'd be beaten for "disrespect." I listed the reasons for each beating, and it was then I realized my actions did not warrant such treatment. I tried to say "I forgive," but the words would not come. I put the letter in a drawer.

"God give me a clear mind. I'm tired of anger. I want to forgive," I prayed over and over during the week.

Sometime later I re-read the letter. Again "I forgive" would not come from my heart. And then I remembered God's agape love can do what we cannot do. I knelt and read aloud each hurt. I asked God to forgive Papa for that specific wrong.

Peace filled my body. Pity and compassion replaced anger, pity for all Papa missed as a parent and compassion for what may have happened in his childhood.

Two days later, I made a list of good things I remembered about Papa. There were some. He encouraged his children to go to church. I knew Jesus at an early age.

God did for me what I could not do for myself. My earthly father made serious mistakes. But my heavenly Father is perfect. He gives me peace and love.

I smile nowadays and people smile back. Since I faced the past, talked to understanding people, and gave God my guilt and shame, I like myself. That's important.

Memory a problem

"Forgiveness often needs to be reiterated. It is far better to be perfectly honest with God when we are struggling with old resentments. It is better to tell him frankly if we are unable to surrender them and find it impossible to change our feelings. Frankly, I am not sure we can ever change our feelings. What we can do is admit this to God, and then give him our willingness for him to change them." (From *Healing of Memories* by Dr. David Seamands.)

Memory is a part of me. When a bad one comes to mind, it is as Seamands wrote: "Forgiveness often needs to be reiterated."

Peter asked Jesus how often he should forgive his brother. Jesus said to him, "I do not say to you, up to seven times, but up to seventy times" (Matt. 18:22, NKJV). We may need to forgive a person seventy times seven for the same sin.

Is there someone you have not forgiven? You are not weak if you cannot do it alone. Seek help. Find someone willing to listen and pray with you, whether a pastor, a friend or a trained Christian counsellor. We want to forgive as Christ forgives, because forever is too long to hurt.

Lee Hill-Nelson is a free lance writer from Waco, Texas.

Summer story

Through a glass, darkly

John Janzen Kooistra

A sweaty Monday evening, Civic Holiday weekend, 1991. The Conklin Fair was in town, and fireworks were set to go off at sundown, but the four of us — Marilyn and I, James Gunn and his wife, Maha — spent the first long part of our visit talking about the recent murder.

The Gunns were in from Singapore with their two-year-old, Mariam, and nine-year-old Jerry (from Maha's first marriage to an American engineer). Mariam was playing upstairs with twelve-year-old Annie, and Jerry was roaring around the backyard with our son, Jacob. Finally, a little late because of the traffic jam heading into Old Port Dalhousie for the big light show, my parents arrived.

"Then, as if we were being given a sign that we had indeed transgressed against some Higher Authority, the first few fireworks exploded."

After the greetings and introductions, the conversation drifted back to Leslie Mahaffy. Even my mother offered a few intense comments, though topics like this could actually make her physically ill. Marilyn and I had a devil of a time trying to row our little party of immigrants and travellers and immigrants' kids back into the happy shallows.

It was a strange gathering. Jimmy, of Newfoundland Irish stock, was chain-smoking and alternately agreeing and disagreeing vehemently with everybody. Maha couldn't speak English very well, though she understood much of what we were saying. My sympathetic mom, who still wasn't one hundred per cent after her cancer operation, kept babbling at her in Dutch. Then, suddenly — of all things weird and wonderful — the two of them were getting along like long-lost friends.

Maha's language was Bahasa Indonesian, and since Indonesia had long ago been colonized by imperial Holland, the two word hoards had intermingled. So, Mom and Maha kept finding new, common words — *oom* and *tante* (uncle and aunt), *bami* and *nasi goreng* (rice and noodle dishes), and silly words like *broekjes* or *brookies* (short shorts). Some of these were enough to get Mom into gale-force laughter, and the rest of us — including all four kids as they joined us for *gebakjes* and chocolates — got caught up in it like bits of fluff from a buttonwood tree.

For the highlight of the evening — the fireworks — Marilyn and I decided to guide our guests to our usual favorite spot; half a block to Simcoe Street, down the old, iron stairs, and about twenty yards along the shoreline to a clearing beside a huge Manitoba maple. From there, you could easily see the mid-point of the pier at the mouth of the Twelve Mile Creek, about five-hundred yards away. The City Works Department had conducted the past twenty shows from that same stage.

This year, the water was high — spring showers had turned into long summer drizzles, and there was an awful lot of talk about Noah in pulpits across the province. The St. Lawrence Seaway Authority, which decided how much water got past canals and dams, had decided that Lake Ontario could hold a level much higher than usual. The result? Lakefront properties, like ours, were suffering erosion, and the piers at the mouth of The Twelve had been submerged all spring long.

If there was a good side to this minor catastrophe, it was that it gave my dad and Jimmy Gunn (a Catholic, but non-practising) something to talk about. They had a spirited conversation about fires and floods as omens of the end-times, as images of providential wrath.

Jimmy, like me, had grown up near Port Dalhousie, and both of us loved the "Old Port" for the walks, the fishing, *everything*. Jimmy's favorite spot to watch any "firecracker day" was Lakeside Beach, with the rest of the main crowd. I much preferred "the Dijkstra spot"; and besides, it would be better for Mom. She'd have less distance to walk, and she'd be farther away from the explosions. We were happy enough, nowadays, that she could join us. For years, she stayed indoors, paralyzed by World War II flashbacks. At least once this evening, I was sure to hear her say, "*Vreselijk bang*" — "terribly afraid."

★★★★★

The fireworks seemed awfully late this year, and our conversation had, once again, started to ebb. To keep the party spirit going, Marilyn and I started a sing-along, including the old family favorites — "My Name is Jon Jonsson, I Come from Wisconsin" and "Fire on the Poopdeck, Fire Down Below." Jake and Anna joined in with gusto, and even shy Jerry sang the occasional phrase. After that, Marilyn started "We are One in the Spirit," knowing that it was my mom's all-time favorite — but pretty quickly we realized we *might be* trespassing on someone's feelings. The most important part of the refrain is, "And they'll know we are Christians by our love, by our love." Not the sort of thing that Maha, a Muslim, would really care to hear.

It was more than that, though. That American engineer, Papa Jerry (he was a Christian, too) used to take Maha to a little ecumenical evangelical house church in Jakarta once a week. Then he abandoned her, and so did the Muslim community — she'd been "damaged, corrupted." Until Jimmy came along, working as an English teacher for CUSO, she was just about at "the end of her hope," as she had learned the phrase.

Jimmy and Marilyn tried to correct our course by starting an old folksong, a comic thing called "The Five Constipated Men in the Bible." This was, currently, a great favorite of mine, because it was one of the only songs to which I could sing a harmony line:

Well the first, first, constipated man, was Cain, was Cain;
Well the first, first, constipated man, was Cain — he wasn't Abel.

After Cain came Moses, who took two tablets; Solomon — he sat for forty years; Balaam — he couldn't move his ass; and Samson — he brought the house down!

By the time we got to Balaam, I realized that Mom and Dad, now, weren't really enjoying the song a whole lot. I'd forgotten how seriously they took *all* of the Bible — and it wasn't that long ago that I, too, would have been mortified by the lyrics. Failure to revere all things biblical, especially in front of impressionable children *and* potential converts, might be an outward sign of a fall from grace. To remove one "jot or tittle from the Law" was a certain leap into hell-fire. Did that include comic misinterpretation?

Then, as if we were being given a sign that we had indeed transgressed against some Higher Authority, the first few fireworks exploded — but we could only hear, not see, them. Then Jimmy said, "Look at the tree!" Sure enough, it looked as if the Manitoba maple blocking our view was being illuminated from within by pink and orange and red bursts of light. Luckily, every third or fourth fireball exploded somewhere above the tree, so that we could at least get

Continued on page 13...

ST. CATHARINES STANDARD

The beach in Lakeside Part, in Port Dalhousie, at the time of this story.

Hong Kong on-site prayer request

Randy and Kathy Posslenzy

HONG KONG — Two missionaries living in Hong Kong, Randy and Kathy Posslenzy, sent a 20-point list of prayer topics for Hong Kong to Christians in the West, which we pass along here.

1) **The will of God** (Job 5:8-12; Ps. 33:11): Pray for leader-elect Tung Chee Wa, other officials and council members, that God will give them a love for those they govern.

2) **Healing of woundedness** (Isa. 61:1-3; 1 Peter 4:8): Wounds Hong Kong people have experienced include the Opium War, World War II and the Tianenmen Square massacre. Ask God to do his healing work first, then to give them a forgiving spirit.

3) **The peace of Christ** (Jer. 29:7): Hong Kong is a place of constant change; change brings stress and worries. Pray for the peace of our city and people.

4) **A spirit of repentance and holiness** (2 Chron. 7:14; Job 16:8-11; Isa. 52:1-2): Ask the Holy Spirit to convict us of sin, that we will confess and repent; turn away from worship of idols, uncleanness, evil, and the work of men; turn to a life of holiness and the fruit of the Spirit.

5) **Turning away from other gods** (Deut. 27:15; Dan. 9:20, Psalm 115:3-8): Hong Kong citizens commonly look to many gods for help, peace and protection. They worship idols such as Wong Tai Sin, Tin Hau and Kwan Yin. Pray that Christians here will repent of the many generations of idolatry and that they will totally throw off superstitious attitudes.

6) **Testimonies in families** (Acts 16:31-33; Matt. 5:13-16): Pray that instead of ancestor worship, believers will treasure time with their parents and grandparents while they are still living; that couple relationships will be full of love, parents' hearts will be turned to their sons and daughters and that Christ will be the source of this love.

7) **Spiritual fervor** (John 14:6): Pray that in the midst of change, Hong Kong people will seek and find Jesus as the Way, the Truth and the Life. Ask God to raise up laborers for his harvest.

8) **Unity in the Church** (Eph. 4:3; Phil. 1:27): Pray for the stability of more than 1,200 churches from 59 denominations, more than 10 seminaries, and more than 200 gospel ministries and that they may cooperate in the gospel.

9) **Raise up prayer warriors** (Amos 8:21; Job 15:5; Ezek. 22:30; Neh. 1:4-6): Pray that God will raise up intercessors in our Hong Kong churches with the burden, faith and spiritual authority in prayer; that the church in Hong Kong will be a House of Prayer.

10) **The spread of the gospel** (Heb. 12:1-2; Mark 16:20): Pray that the over six million people in Hong Kong will have the opportunity to hear the gospel and accept Jesus as the Lord of Life; that God will use each church's evangelism and believers in every profession as ambassadors for Christ; that signs and miracles will testify to the truth of the gospel.

A typically busy street scene in Hong Kong.

11) **Missions to the ends of the earth** (Matt. 28:19-20; Acts 16:9-10, 20:24): Ask God to help Hong Kong people not to forget to maintain a burden for worldwide missions; to use Hong Kong as a blessing in places that have not yet heard the gospel.

12) **Church leaders and pastors** (Ps. 78:72; Acts 20:27-28): Pray that our pastors will be sensitive to the work of the Holy Spirit, understand God's heart, the needs of their people and lead and feed the people according to God's will.

13) **God's glory revealed** (1 Cor. 2:12-13; 1 Peter 5:2-3): Pray that God's truth, authority, glory, love and power will fill Hong Kong churches and believers; that God will give the leaders new vision, power, courage and wisdom.

14) **The purification of our culture** (1 Cor. 5:17; John 8:31-32): Ask God to help our people establish a healthy and holy culture by avoiding sensuality, gambling and drugs; that God will release those who are in bondage to those things; and that they will experience the satisfaction of true liberty.

15) **The next generation** (Matt. 19:13-15; Prov. 22:6): Our children are growing up in a materialistic society accompanied by the information explosion. Ask God to help them to understand truth and to know the true God. Pray for the Department of Education and for the children's nurture by parents such that their growth is healthy and they fulfill their potential.

16) **Concern for new immigrants** (Acts 17:24-28; Hos. 1:28-29): Pray that those coming in the non-stop flow of Chinese people immigrating to Hong Kong will quickly adjust to the lifestyle, and for any children and relatives left behind. Ask God to help the government and churches to help with their specific needs.

17) **Social services** (Matt. 25:40-45; Prov. 29:18): Thank God that 60 per cent of the social service centres in Hong Kong have a church background, and pray that they will maintain their vision to serve people in the name of Christ and to work as unto the Lord.

18) **Economics and business** (1 John 2:15-17; Ps. 46:10, 144:2): Ask God to allow Hong Kong to continue to be an international business centre. Pray that Christians will not love worldliness and will repent of greed; that Hong Kong people can put off the highly competitive immigrant attitude; that they will find their sense of security in the Lord and settle down to be generous to others and to bless those in need.

19) **The press and publishing** (2 Cor. 4:1-5; Eph. 3:14-20): Pray that the press will continue to enjoy freedom of speech and freedom to publish; that their role as the expression of society's conscience will be established. Ask God to use the testimonies of believers in the media field to glorify himself.

20) **Order in society** (1 Tim. 2:1-2; Prov. 21:1-2; Rom. 13:1-7): Ask God to protect the stability of law and order in our society; to bless the police officers, marine security, fire services and emergency services; that Christians in these professions may have effective testimonies. Pray that the laws on public assembly and societies will be justly administered.

Through a glass, darkly

... continued from page 12

clear views of the topmost arc.

The City Works Department had decided to move its launching stage about five hundred yards inland, near the conjunction of the Twelve Mile Creek pier and the beach of Lakeside Park. Marilyn and I had planned this evening a week ago, and were certain that we'd have our usual, clear view of the display. Now, it was too dark and too late to try finding a better spot.

I felt, briefly, like an utter failure as a host. I felt as if I'd been whirled away to the last remnant of a cherry orchard near Dalewood, the site of my worst ever experience of dread, my sweat-soaked dream of Armageddon and the damnation of ninety per cent of the neighborhood, including some of the nicest Anglo-Saxons you'd ever want to meet.

When, at last, I managed to stop the vertigo, I caught my Mom's eye and smiled, "For now we see through a glass, darkly; but then we shall see God face to face. 1 Corinthians 13!"

My Dad said, "Ja, but don't forget what comes *before* that: 'When I was a child, I thought as a child, but when I became a man, I put away childish things.'" He was still none too happy about the "Constipation Song," and, suddenly, I couldn't help myself. I just had to laugh at the cleverness of it, at the moral rigor of my working-class father, at his scholar's knowledge of the Bible.

I wanted two things from my old man — for him to convert utterly to Christianity as a wide-open Path of Love, and for him to remain exactly as he was: a hawk-eyed Keeper of the Gate, the One Who Warns His Children.

My mother seemed rather cross with Dad, though, and leapt to the defense of the younger generation. She topped his prophetic reprimand by saying, "*Ja, Koos — zeker* (certainly). But don't forget what comes *after* that: 'And now abideth faith, hope, and charity.'"

Just then, the grand finale of the fireworks started up with a great, sustained clatter and boom. Mom forced out a smile and said, "Now, *now*, I am so *vreselijk bang*. Hold me Koos!"

When the finale had spluttered to a halt and we could hear, dimly, the distant cheers of the beach-front crowd, Jimmy Gunn said firmly in his rich, nicotine-mellowed baritone: "Faith, hope and charity, these three — *but the greatest of these is charity.*"

"*Ja hoor, Jim — dat is precies zo*," my mom said with a laugh, and my dad said with the kind of gladness he always showed when someone knew The Word: "Ja, Opa Dijkstra would say '*Sa ist*!'"

I translated for Jim, "They've both just told you, 'Indeed — that's precisely the point.'"

Jimmy, as he had been doing for much of the night, supplied a quick translation into Bahasa Indonesian.

"Ahhh," said Maha, "you mean...." She paused for a moment, looking for *her* translation. "You mean *right on, right on*!" We all had a great laugh, and for the moment, all seemed well with the world.

John Janzen Kooistra teaches English literature at Nipissing University in North Bay, Ont.

Summer story

Ninety minutes

Jennie Visser

"Oh dear, I'm just drained, I have to sit down for a minute." With a puff and whistle Yvonne sinks onto a chair in the one empty corner behind the clothes rack. It's her niche; she has a right to sit there.

The dress parlor improved considerably when Yvonne took over from Ms. McGee. Yvonne deserves a rest off and on for she's an indefatigable worker.

"There's an enlightened feeling in this store" one customer remarked. "What happened?"

AKTIEBOLAGET NORDISKA KOMPAGNIET

Though Ms. McGee is still the supervisor of the two sections of the store proper, Yvonne has the appeal and skill to meet her clientele and to improve the look and impression of the dress department.

In the past the store sold a few hats, purses to match, hosiery and accessories. But Yvonne has so blended the aspects of these details that such accessories are not only visible, but eye-catching. Women linger over them; they sell.

"There's an enlightened feeling in this store" one customer remarked. "What happened?"

The proficiency can be credited to Yvonne. Ms. McGee agreed only reluctantly to the changes, but they paid off. The place spreads cheer.

Customers usually greet the saleswomen with complementary remarks about the uniqueness of the place. They are drawn by an attractive compilation of Yvonne's personal knick-knacks. Yvonne is a yard-sale enthusiast, and some of her wares have become part of display (with Ms. McGee's somewhat grudging approval). What's more, some of the items Yvonne brings in from her private collection are bought by patrons. That irritates the supervisor. "....A waste of time," she comments. It's not her profit, of course.

✂ ✂ ✂

"I watched you," says Liz, Yvonne's colleague. "That lady just let you drag in one dress after the other. You even had to rob your window display, but she didn't buy a thing."

"No," Yvonne responded with a sigh. She is already tired in mid-morning. "The lady was too bulky," Yvonne continues, "but it didn't register with her. Clothes look good on a slender mannequin; they even change color."

"Oh, is that why I heard her go outside?" asks Liz. "I thought the fabric was being scrutinized in daylight."

"No, it was just to check that I had brought *that* dress. She saw the bare mannequin staring back at her."

"Embarrassing," Liz giggles.

"Enough to let me know she needed a larger size, which I offered to order. But apparently she was galled to the point where escape from the store was her best recourse." "It's a shame, to think you spent so much time with her," Liz comments.

Ms. McGee is passing by and hears the remark. "I always tell her the same," she blurts. "You should gauge your customers more keenly. Some are not in to buy at all, just to snoop around; it's time you waste waiting on them...."

✂ ✂ ✂

Liz and Yvonne get busy with the racks, making gestures of halos while Ms. McGee steps vigorously back to her own book and card department, her heels clicking on the hardwood floor. The customers always remark about the unusual grain of the wood. Yvonne had suggested braided rugs for cover where the foot traffic was most excessive, but Ms. McGee had mumbled about the cost — after all, the rugs came from the States and the dollar was so low in exchange. But the rugs were bought, and they enhanced the store's decor.

Liz grins over the rack of dresses at Yvonne. She is unpacking boxes, "Next time let the woman select her own from the rack." She holds up a "mini." Yvonne bursts out laughing. "You are too good, Liz."

"What can I do when she calls from the dressing room — let her walk the floor in her slip?" laughs Yvonne.

Changing the subject, she implores, "Check where Gee is now, Liz. I just have to take off my shoes a minute. You grab the next client for me, okay?"

"Rest," Liz replies. "The coast is clear." She goes up front. After a few moments Liz comes back and whispers, "The Lady Gee is back from her morning coffee and there are two new clients. Please come!" Yvonne jumps up without having exchanged her shoes. A matronly woman is checking the racks with one hand. Next to her, tightly holding her other hand, is an under-developed girl, a teenager, Yvonne guesses. The girl seems to be mentally challenged.

The woman is checking at the racks of adult dresses. The little hump of a girl seems a better fit for a 12- or 13-year-old size.

The girl's bright blue eyes dart back and forth following the mother's movements as she pulls out colorful prints. The dresses are much too large for the girl and certainly too small for the mother.

Yvonne is puzzled. "May I help you?" she asks softly "or do you wish to look around first?"

"Oh, I would appreciate your help," declares the mother. "I've looked around so much this morning. I just can't find the right size and color."

Even though her comments are somewhat similar to those of the former client who had walked out, Yvonne is not reluctant to offer help.

"What did you have in mind?" she asks.

The mother seems hesitant as she replies. "Tara is so hard to fit. But she likes pretty colors

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and I'd like something washable — cotton. She's 20 already and the little girl dresses just don't...."

Yvonne understood. "Oh, we have a fine selection of styles that would suit Tara," she assures both Tara and her mother. "Come!"

She walks over to the girls section where many of the latest styles — many of them cottons — are hanging in pleasing array.

"That's just what she needs, something cheerful," Tara's mother observes when Yvonne pulls out some cheerful prints.

"You have good taste," says Tara's mother. "Tara has a difficult figure to dress. I always hem up the clothes I buy for her, but with some dresses you pull the 'cut' out of proportion."

Tara was all eyes. With each dress Yvonne displayed she let out a merry giggle.

"These dresses can be worn quite long," Yvonne said, responding to the mother's concerns about hemming them up. "Nowadays styles vary greatly. You can wear what you're comfortable with."

The mother nods in agreement. She heads to the fitting room with an arm full of dresses.

"Would you like help, or can you manage?" Yvonne asks.

"I think Tara would feel more at ease if we are by ourselves," says the mother, "but thanks."

In the meantime Yvonne retreats to her niche to change shoes. Coming back to her customers she encourages the mother to let Tara see herself in the big mirror of the salon.

Tara comes out skipping and her laugh, though shrill, is affectionate. One, two, three styles are not quite suitable. Then a flowery one makes Tara laugh.

"Tara loves flowers," her mother explains. After deciding where it will be best to make a tuck and how much to hem, the mother and Yvonne agree this is a good choice.

As Tara gets ready to change clothes once more, her mother eyes the pack of dresses still tied together which Liz had brought in from the back room. It is a bundle that had just come in this morning.

"Yes, there may be some in there that might suit you better," Yvonne guesses as she watches the mother stooping over to feel the fabric.

"Shall I loosen these? I have to hang them anyways."

"Frankly, I have decided on this one — I can shape it to fit Tara. But while we're here..., may I?"

"You certainly may," responds Yvonne. "Tara will profit today. Maybe two new dresses for you, Tara," she adds, winking in Tara's direction.

Tara comprehends surprisingly well, and soon she hops behind her mother into the dressing room once more.

"You know, you have just given a cup of water to the Lord."

"We'll find a dress for Tara, even if we have to try them all on, right Tara?"

Tara babbles joyfully. Her mother smiles in accord. "What a kind lady," she says to Tara of Yvonne as they are shielded behind the curtain of the fitting room.

The mother and Tara take time to fit into four different outfits, and many oo-es and ah-s are heard behind the curtain of the dressing room. With each new change Tara skips across the floor to the big mirror in the salon. The other customers are quite amused and some give way readily (when Tara) waddled in front of them in spite of the mother's protest. There were favorable comments on each dress and the mother finally sits down on the chair Yvonne pulls out for her from the corner.

"It's her day," she whispers. "Let her have the full benefit." Ms. McGee watches the whole procedure with pursed lips, but fortunately she stays in the book-nook, so labelled by Yvonne and Liz.

It is a jolly transaction, and finally Tara shows great favor for the print with violets.

"Pick" she mumbles.

"Yes, they are pretty enough to pick," Yvonne nods in approval. The dress fits reasonably well, can be tucked in without much effort, and shortening the skirt will not effect the style.

"So pretty," the mother echoes, while Tara drools at the mouth and sniffles sweat drops with pure joy.

It's a good thing Ms. McGee is not near to see the mother wiping drools and dribbles; she is always so annoyed with customers who leave lipstick marks. "Mouth protection is right in front of them at eye level," she would sigh when another dress was waiting for the spot remover on the hook of soiled garments.

"This is a bit more costly than the other," Yvonne informs the mother, "but maybe we can make some arrangements, since you are taking two dresses."

Ms. McGee looks up when Yvonne comes to inquire. Her lips are more pursed and she speaks with disdain, "What possesses you? I ask you so often not to assume special graces for your kith and kin."

Yvonne just smiles and waits.

The moody McGee gives no indication she hears when Yvonne muses, "She's so happy."

"You make the deal," she says curtly and shoves the dress away from the counter.

Yvonne trips back with radiant face as if she has earned a coveted diploma.

"We'll package both of these in one box," she whispers, "both the same price."

The mother is audibly impressed, inhaling her surprise with, "Oh, how very kind!" She nods in the direction of Ms. McGee's counter, but the latter keeps her head down.

"So very many thanks," says the mother, and Tara accepts the box clumsily in her short arms.

"It's easy to make alteration," assures Yvonne. "If you have trouble, here's my card. I know someone who can help."

"No problem," assures the mother. "I've done it for the last ten years," she adds with a look of love in Tara's direction. "But you have been so helpful," she declares, "I've seldom been so kindly treated."

Yvonne shakes her head, "But you are a pleasure to serve. Not all customers are as gracious as you are." She chuckles, and Liz exclaims from the next rack over, "I should say not."

The mother is somewhat baffled by the compliment, then hesitantly..., "Maybe you think it's silly to ask...."

"Ask anything," assures the smiling Yvonne.

"Well, do you read the Bible?" She looks at Yvonne in expectation.

"Fact of the matter is, I do," says Yvonne, "I read it regularly."

"I thought so; that is, I hoped you did. Because, you know, you have just given a cup of water to the Lord."

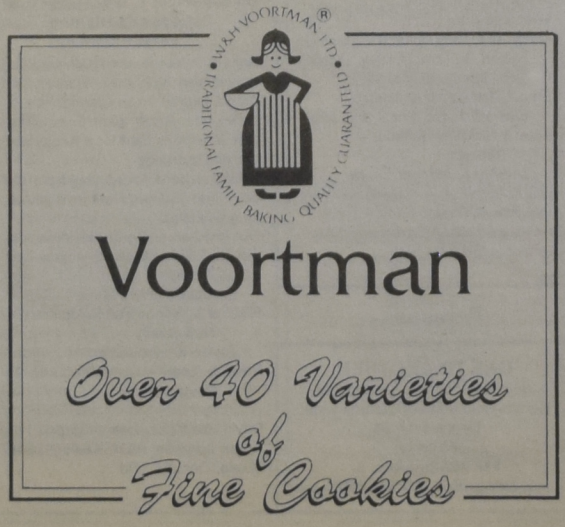
Yvonne waits, and the mother meekly quotes, "Jesus says, 'If you have given a cup of water to the least of these my little ones, you have given it to me...,' you have given it to Tara," she whispers.

Yvonne stands silently with hands folded as she watches the mother and Tara leave, then quickly dabs away a tear.

✂ ✂ ✂

A voice from the book section shocks Yvonne's revery, "You've lost a complete 45 minutes on that customer." Without hesitation Yvonne retorts jubilantly, "And I had 90 minutes of glory."

Jennie Visser is a retired Christian school teacher and principal who lives in Dundas, Ont.



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Marriages

RUPKE-SIDERIUS:
Andrew and Hazel Siderius of Brampton, Ont., are pleased to announce the marriage of their son
MARK ANTHONY
to
SHARON LISETTE
daughter of Ron and Margaret Rupke of Woodbridge, Ont.
The Lord willing, the wedding ceremony will take place on Aug. 23, 1997, at 3 p.m., in Immanuel Chr. Ref. Church, Brampton, Ont.
Pastor John Tenyenhuis and Pastor Ralph Koops officiating.
Future address: 105 Fitzhugh S.E. Apt. #2, Grand Rapids, MI 49506

Thank You

COLIJN:
A warm thank you for all the cards, phone calls, and best wishes, on the occasion of our 50th anniversary. We thank our Lord for family and friends.
May God bless you all.
John and Marie Colijn.

Births

MULDER:
"Give thanks to the Lord for He is good" (Ps.107:1a).
With deep gratitude to God the creator of all life, we, Ralph and Mary Mulder, joyfully announce the birth of our first grandchild
ALYSSA MARIE
born on June 12, 1997. Daughter of Jason and Sheila Wagter.
And our second grandchild
BRAYDON RALPH
born on June 22, 1997. Son of Dwayne and Carolyn Tebrake.
First and second great-grandchild for Lucas and Lammie Mulder, and 38th and 39th great-grandchild for Mrs. Karen Scholten.

SARRA:
We have been richly blessed with a precious daughter
NICOLE DIANNE
born July 11, 1997, at 5:07 a.m., in North York General Hospital to proud parents John and Fay Sarra (nee Roeper). Nicole is the fifth grandchild of Attilio and Emilia Sarra of North York, Ont., and the 20th grandchild of Peter and Ada Roeper of Stirling, Ont.
"Know that the Lord is God! It is he who made us and we are his" (Ps. 100:3).
Home address: 231 Langstaff Rd. W., Richmond Hill, ON L4C 6N1

SWIERENGA:
With much joy and thanks to God, we announce the arrival of our daughter and sister
DEENA CATHARINE SWIERENGA
Born on Tuesday, July 15, 1997. Weight: 9 lbs., 9 oz. Height: 21.25 inches.
Jon, Marj and Rachel Swierenga
2481 Hidden Hills Drive
Marietta, GA 30066-5239

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Anniversaries

1947 September 6 1997
With thankfulness to God we are happy to announce the 50th anniversary of our parents and grandparents
CHRISTIAAN and WILHELMINA DUIKER
(nee GROENEDYK)
Rinke & Lori Duiker — Orangeville, Ont.
Anne, Julia, Rebecca, Katrina, Adrian
Ria & John Verdonk — St. Ann's, Ont.
Lisa & Wendell, Maria & Jeff, Julie, Rachel, Sara, John
Archie & Sue Duiker — Orangeville, Ont.
Deanne, Eric, Michelle
Mary & Andy Vander Marel — Fergus, Ont.
David, Rob, Maryke, Anthony
Chris & Joanne Duiker — Guelph, Ont.
Chris, Jocelyn
Rob & Fran Duiker — Zuni, New Mexico
Bethany, Thomas, Preston
Nancy & Hank Dehaan — Guelph, Ont.
We invite you to share this special occasion with us at an open house in the Fellowship Hall of the Chr. Ref. Church, 287 Water St., Guelph, Ont., on Saturday, Sept. 6, 1997, between 3-5 p.m.
Your presence will be considered your gift.
Home address: 29 Delaware, Guelph, ON N1E 3V5.

Amsterdam Grimsby
1947 1997
With great joy and thanksgiving to our heavenly Father, we will celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents
ERNST and HENDRIKA FELS
(nee SCHMIDT)
on Thursday, Sept. 4, 1997.
We thank God for His faithfulness to you in the past and we pray that He will continue to uphold and bless you in the years to come.
With love from:
Margaret & Andy Flokstra — Hamilton
Robert & Tara (Ashley, Austin), Lisa, Juanita, David
Erna & Ralph Fluit — Grimsby
Elaine & Jamie, Eric & Kim, Mark
Petra & Nick Voordenhout — Burlington
Lee-Anne, Jennifer, Laura
Rob & Anita Fels — Caledonia
Michael, Daniel
Home address: 5 Cherrywood Ave., Grimsby, ON L3M 2M9

Personal

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Lethbridge, AB T1J 0C7

Anniversaries

1957 August 21 1997
With thankfulness to God our Father, we will celebrate on Aug. 21, 1997, the 40th wedding anniversary of our parents and grandparents
HARRY and GRACE HAMMING
(nee VANDERLAAN)
Thank you for "teaching us the way we should go" and for being the wonderful, supportive and understanding parents and grandparents that you are!
We wish you the Lord's continued blessings on this day and for many more years!
Love and congratulations from your children and grandchildren.
Jake & Ann
Matthew, Daniel, Tony
Martin & Carolyn
Alicia, Kimberly, Robert, Christopher, Benjamin
Margaret & Harold
Christina, Robyn, Patricia, Juliann, Kerri

Georgetown, Ont. Fergus, Ont.
1972 1997
The family of
HENRY and JACKIE HESSELINK
thank the Lord for the 25th wedding anniversary of their parents on Aug. 18, 1997.
"And walk in love as Christ loved us" (Eph.5:2a).
We wish them many more years together. God is good!
Love from,
Bill, Tim and Steve.
Home address: 595 Elgin St., Fergus, ON N1M 2C1

Brockville Maple
1962 1997
On September 1, 1997,
DICK and KATHY VAN VELDHUISEN
hope to celebrate their 35th wedding anniversary with their children and grandchildren on an island in the St. Lawrence River near Brockville, Ont. We thank God for a happy and exciting marriage.
"Kathy, I have loved you from the day I met you and I will love you as long as I live."
Our children and grandchildren are:
Debbie & David Ruisard — New Jersey
Kiersten, Rachel, Marie
Richard & Yvonne Van Veldhuisen — New Jersey
Taylor, Kristin, Jordan
Paul & Tami Van Veldhuisen — Maryland
Emily
David Van Veldhuisen — Maple
Home address: 9838 Keele Street, Maple, ON L6A 1R6

Anniversaries

40th Anniversary!
August 24, 1997.
JOHN and ANN KASSIES
(VANDERWAL)
With joy and thanks to the Lord, we are pleased to celebrate the 40th anniversary of John and Ann, our parents and grandparents.
We hope that God will continue to bless you with health and happiness.
Love,
Ron, Mandy, Samantha, Irene, Ian, Rob, Barb, Brandon and Jordan.
Home address: 19 William Andrew Avenue, R.R. #4, Stouffville, ON L4A 7X5

1952 August 22 1997
Don't be afraid, for I am with you. Do not be dismayed, for I am your God. I will strengthen you. I will help you. I will uphold you with my strong right hand.
God has blessed our parents
JOHN and DOROTHY VANDER WAL
(nee KLAZINGA)
with 45 years of partnership in marriage. We honor and praise Him for His faithfulness to them as they celebrate this milestone in their lives.
Congratulations from your children:
Ellie & John Ryskamp
John VanderWal & Pauline
Gwen & Will Groenewegen
Barb VanderWal & Marc
Sylvia VanderWal
Sarina & John DeBoer
Congratulations from your grandchildren:
Sarah, Michelle, Andrew, Pam, David, Nick, Jonathan, Jonelle, William, Christopher, Jordan, Kristin, Devon.
We wish to invite family and friends to an open house at the home of our parents on Saturday, Aug. 23, 1997, from 1 to 4 p.m.
Address: 3920 Egremont Road, P.O. Box 41, Camlachie, ON N0N 1E0

Obituaries

PEARL (PIETJE) MULDER
(nee DE JONG)
went home peacefully, to be with her Lord, on Saturday, July 26, 1997, at the age of 88 years.
She was predeceased by her husband Heinze Mulder, a son Harmen and a grandson Kevin.
She is survived by four sons,
Harry & Coby — Medicine Hat, Alta.
Trinus & Nel — Medicine Hat, Alta.
Harm & Linda — Stoney Plain, Alta.
Joe & Marlene — Edmonton, Alta.
nine grandchildren and three great-grandchildren. The funeral was held, Monday, July 28, 1997, in the First Chr. Ref. Church of Medicine Hat, with Rev. Alvin Beukema officiating.
Correspondence address:
Harry Mulder, 126-4th Street NW, Medicine Hat, AB T1A 6M2

Classifieds

Obituaries

A belated condolence to the children and grandchildren of

MRS. HELEN (HINKE) BERGA

who died at Kingston General Hospital on June 17, 1997.
We will always miss her.
Her friends:
Mrs. P. Boeyenga
Mr. and Mrs. Frank Dahm
Mrs. J. Vander Tol
Mr. and Mrs. Rein Vandewal
Mr. and Mrs. Douwe Roorda

On Aug. 5, 1997, the Lord took to Himself at the Orillia Soldiers Memorial Hospital

SIEBE (STEVE) GREIDANUS

in his 72nd year.
Beloved husband of Trudy.
Loving father of:
Peter
Frieda
Gary
Jenny
Fredrick
Henry
Cory
Steven
Dear grandfather of six grandchildren. Survived by five brothers and three sisters. Predeceased by two brothers.
Funeral services were held at the Christian Ref. Church in Orillia, Ont., on Friday, Aug. 8, 1997. Interment at St. Andrew's St. James Cemetery, Orillia.

Tzum, Fr. Orillia, Ont.
Aug. 31, 1925 - Aug. 5, 1997

At His time, but for us very unexpected, the Lord took home our beloved brother, brother-in-law and uncle

SIEBE (STEVE) GREIDANUS

Beloved husband of Truus (Trudy) Greidanus-de Haan.
We will miss him, but we know that he is now with his Savior, the Rock, which he knew as his solid foundation. That Savior and Rock will also be our comforter, and of his wife and children.
Two brothers went before him.
Left to mourn his loss are four brothers and one sister in the Netherlands. Here in Canada:
Fred and Lolkje Greidanus, Orillia, Klaas and Corrie vanderWoude, Brampton, Ont., Jim and Klaske Bootsma, Holland Centre and many nephews and nieces.

Bed & Breakfast

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Obituaries

"I have fought the good fight,
I have finished my course,
I have kept the faith"
(2 Tim. 4:7).
On July 19, 1997, the Lord took unto himself in his infinite wisdom our dear mother, grandmother and great-grandmother

AFKE KLOMPMAKER

in her 90th year.
Dear widow of the late John Klompmaker.
Dear mother of:
Edward & Jenny Klompmaker — Campbellford
the late Rudy Klompmaker & Joan Klompmaker-Aardema — Peterborough
Ben Klompmaker — Peterborough
Stewart & Ann Klompmaker — Stirling
Lambertus & Greta Klompmaker — Bowmanville
Lammie & John Kwantes — Mississauga
Bettie & John Koomans — Stirling
John & Anne Marie Klompmaker — Bowmanville
Tony & Rita Klompmaker — Bowmanville
Dear Beppe to 28 grandchildren and 20 great-grandchildren.
Safe in the arms of Jesus.
The funeral service was held in the Maranatha Chr. Ref. Church in Belleville, Ont., Rev. Repko Popma and Pastor Dale Evenhouse officiating. Interment at Stirling Cemetery.
Correspondence address:
Edward Klompmaker, R.R. 3, Campbellford, ON K0L 1L0

Drachten, Fr. Grimsby, Ont.
May 3, 1913 - Aug. 4, 1997

"God is our refuge and our strength, an ever present help in trouble" (Ps.46:1).
At Shalom Manor, Grimsby, Ont., the Lord called home his dear child

GRACE SMIT

Loving wife of the late Cornelis Smit (1994).
Dear mother of:
Bert & Margaret Smit — St. Catharines, Ont.
Ralph & Alice Smit — Beamsville, Ont.
Hein & Frances Walma — Paisley, Ont.
Martien & Amelia Smit — Thorold, Ont.
Dear grandmother of nine grandchildren and one great-grandchild.
Also survived by one sister in Drachten, Fr.
The funeral service was held on Aug. 7, 1997, in the Maranatha Chr. Ref. Church, St. Catharines, Ont.
Officiating ministers: Rev. Richard deLange and Rev. George Van Arragon, chaplain at Shalom Manor.
Interment followed at Victoria Lawn Cemetery, St. Catharines, Ont.
Correspondence address:
Bert Smit, 1400 Fifth St., R.R. 3, St. Catharines, ON L2R 6P9

Wanted

Looking to buy used copy in good shape of ***Journey Through The Night,*** by Anne de Vries. Contact: **G.J. Dekker, Piedra Plat 92, Aruba (Netherlands Antilles).**

Wanted: Nederlands Geschiedenis boek (Dutch history book). Will pay postage as well as amount of pay desired. **Peter Tensen, R.R. #2, 92 Elliott Rd., Brantford, ON N3T 5L5 or phone collect (519) 446-2333.** Book must be in good condition with no pages missing.

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Classifieds

Miscellaneous	Job Opportunities	Job Opportunities	Events	Events

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Miscellaneous

Holocaust Artefacts

I am searching for artefacts relating to the period during the Nazi occupation, 1940-1945, on the subject of the Holocaust. If you can help, please contact:
Mr. Fred Gaffen, Military Historian, Canadian War Museum, 330 Sussex Drive, Ottawa, ON K1A 0M8.

The ***Guelph Christian Reformed Churches*** and ***Immanuel Christian Fellowship***
invite
University and College students with their families
for worship and fellowship
September 7, 1997, at
10:30 — New Life Christian Reformed, 400 Victoria N.
10:00 — First Guelph Chr. Ref., 287 Water St.
All students, their parents and friends are invited
to a barbecue at 12 noon at First Guelph Chr. Ref. Church.

Immanuel Chr. Fellowship (a campus student fellowship) welcomes new and returning students to join us on Wednesday evenings in Room 441 University Centre
5:00 - 7:30 p.m.
For more information contact:
Rev. Ed Den Haan, Campus Minister
(519) 824-4120, ext. 2392
Tanya Kooger: tkooger@uoguelph.ca

Welcome to Guelph. Lets get acquainted!

CHECK IT OUT!

Attention: University and College Students studying in **London,** Ont., at the University of Western Ontario, Fanshawe Community College or other college.

STUDENT WELCOME WORSHIP SERVICE with BAND — COFFEE HOUSE following. At **First Chr. Ref. Church**, 513 Talbot St., **London**, Ont., at **6 p.m.**, **Sunday, Sept. 7, 1997.**

A\The "Social Experience." Cornerstone Student Fellowship's first weekly event. Meet students and find out about retreats, service opportunities, discipleship study and special events, 7 p.m., Wednesday, Sept. 10, 1997, at the Ministry House, 511 Coombs (walk from UWO).

Call Julie at **(519) 453-0044** or Mike **438-1242** also to find out about the **"Mass BBQ"** on **Wednesday, Sept. 3, 1997**, at **5 p.m.**, or for more information.

ANNOUNCEMENT

The members of **Vernon Christian Reformed Church**, located in the Okanagan Valley of British Columbia, are seeking a **PASTOR** with strong leadership abilities to help our congregation of 230 members implement our new vision statement. We are a friendly and supportive congregation, eager to see growth in small group ministries, outreach, worship and prayer. Our vision statement, core values and church profile are available upon request. Please send your inquiry or profile to:
Wayne Samland — Search Committee, Vernon Chr. Ref. Church, 3605 12th Street, Vernon, BC V1T 3S7 or fax (250) 545-3924.

Classifieds

Events

HURON CAMPUS MINISTRY OF WATERLOO
Classis Huron

The Church in the Woods
Waterloo Christian Reformed Church
warmly invites all Waterloo area students, their parents and friends, to a
STUDENT WELCOME SERVICE
SUNDAY, SEPTEMBER 7, 1997, at 10:30 A.M.

After the service, information about Huron Campus Ministry, Grace Chr. Fellowship at the University of Waterloo and the Wilfrid Laurier Group will be presented and an excellent luncheon provided.

Please contact **Chaplain Graham E. Morbey** at **(519) 886-1474 or (519) 884-1970, ext. 2739** for further information and assistance.

The Waterloo Christian Reformed Church is located at 209 Bearinger Road, Waterloo, Ont.

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Events

You are invited!

The council and congregation of Waterloo Christian Reformed Church invite you to join them for the **installation** of **Rev. Michael Winnowski** as their senior pastor on **Friday, Sept. 5, 1997**, at **8 p.m.** at Waterloo Chr. Ref. Church, 209 Bearinger Rd., Waterloo, Ont.

Teake van der Meer

A well-known Frisian entertainer is coming back for a 2-week tour in Ontario.
He will be accompanied by: Gerzinus Hoekstra.
Wednesday, Sept. 17, 1997:
In **Jarvis**, Ont., at 7:30 p.m., in the Community Hall.
For tickets call Bev. Slofstra (519) 587-2162
Friday, Sept. 19, 1997:
In **Strathroy**, Ont., at 7:30 p.m., in the Strathroy Community Chr. School (Hwy. 81)
For tickets call Dick De Boer (519) 245-2319
Saturday, Sept. 20, 1997:
In Bowmanville, Ont., at 7:30 p.m., in Durham Chr. High School, Scugog Rd.
For tickets call Jan Oegema (905) 623-2318
Saturday, Sept. 23, 1997:
in **Wellandport,** Ont., at 7:30 p.m., at the Wellandport Chr. School
Tickets: Bev. Slofstra (519) 587-2162

The Living Word
Sermons for reading services.
CRC
Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Miscellaneous

MS FACT #8

We don't know what causes multiple sclerosis, but research is closer to finding the answer.

Multiple Sclerosis Society of Canada

1-800-268-7582

Please take advantage of our monthly Business Directory. For the low cost of $25 you can advertise your business.

Job Opportunities

SENIOR PRODUCER
Back To God Hour

The **Christian Reformed Church in North America** is seeking applicants for the position of **Senior Producer at Back To God Hour,** located in suburban Chicago, Illinois. The Senior Producer will oversee production of a new broadcast outreach. The qualified individual must be able to generate ideas, write stories, teases and transitions, and edit copy. This person must also back-time program and stack segments in a visual and creative manner. A team player is needed to work with reporter and videographer. Five years of television producing experience is a minimum. Commitment to the Reformed Christian world-view is required with preference given to the person with a Reformed and/or Presbyterian background.

Please send a letter indicating interest along with a tape and resume by **Sept. 15, 1997**, to:

Senior Producer Search Committee
c/o Back To God Hour
6555 W. College Drive
Palos Heights, IL 60463
(708) 371-8700; Fax: (708) 371-1415

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Sept. 13 Concert at 7:30 p.m., at Benton St. Baptist Church, **Kitchener**, Ont. (organ, violin and piano) featuring O. Ariss, R. Braun, C. Marsh and J. Oldengarm.

Sept. 16 Noon hour organ recital by Jonathan Oldengarm, St. James Cathedral, **Toronto**, Ont.

Sept. 20 Lynelle Pierce in concert with Sarnia Friendship Group, Second CRC, **Sarnia**, Ont. Watch for local announcements.

Sept. 27 *Stephen Series Caring Ministry Workshop* at Covenant CRC, St. **Catharines,** Ont., from 9 a.m.-1 p.m. led by Carolyn Horton from St. Petersburg, Florida. For info. please call Pauline Drenth at (905) 935-9802.

Sept. 28 Dutch worship service led by Rev. J. Hoytema, 3 p.m., CRC, **Ancaster**, Ont.

Oct. 8 Noon hour organ recital by Jonathan Oldengarm, Yorkminster Park Baptist Church, **Toronto**, Ont.

Oct. 9 Noon hour organ recital by Jonathan Oldengarm, St. Paul's Anglican Church (Bloor & Jarvis), **Toronto**, Ont.

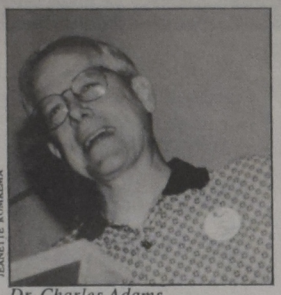
Oct. 18 The Netherlands Bazaar, 10 a.m.-10 p.m., Thornhill Community Centre (Bayview Ave. & John St.), **Thornhill**, Ont. Info.: (905) 477-1243 (#)

Oct. 18 Concert by the WLU Symphony, featuring organist Jonathan Oldengarm, 7:30 p.m., Benton St. Baptist Church, **Kitchener**, Ont.

Oct. 25 Community concert by organist Jonathan Oldengarm, 7:30 p.m., Benton St. Baptist Church, **Kitchener,** Ont.

Nov. 7 Christian Festival Concert by the 100-voice choir and concert band of the Ont. Chr. Music Assembly, with special guests from Europe, under the direction of Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. For tickets/info. call (416) 636-9779 (#).

ICS Ontario conference explores 'community in age of computers'



JEANETTE ROMKEMA

Dr. Charles Adams

Robert VanderVennen

ST. CATHARINES, Ont. — "But I'm not into computer-based communication," was a comment heard when the topic "The Sound of Silence: Christian Perspectives on Communications Technology and Community" was publicly announced for the 39th annual Ontario summer ICS conference.

That comment was heard at the conference, too, but now with the surprise that all who attended could enjoy and learn from the lectures, workshops and worship of this richly textured conference.

It's true that the conference was especially meaningful for Internet users. But conference leadership on how to think about community in our age of computers was fresh and stimulating.

Vaden House, in his opening keynote lecture, explored how community is sometimes helped and sometimes deformed by communication technology. Charles Adams used his keynote lecture to identify the rich reformational worldview as a necessary context in which to understand technology. He warned about the fault of using computer technology as a thing in itself without recognizing its cultural and religious context.

Seduction and reduction

A total of 13 different workshops, each given twice, made the theme concrete. Douglas Ball identified a specific workplace experience to assess the effectiveness of computer networking, and warned about the threat of its intrusions into our lives. Vaden House led a discussion on a similar theme in his workshop on "Seduction in Cyberspace."

Jasper Hoogendam showed how computers are changing the schools. Janet Disselkoen and Peter Noteboom expressed concern that the people who are vulnerable in our world will not be heard over our modern communication technology.

George Vandervelde explored how computer technology may build more community of a sort on the Internet than among people on our block, in his workshop "The Virtual Christian Community."

Gary Miedema described with photos and film the striking difference between two pavilions set up by Christians at Expo '67. Technology and Christianity came through with stunning differences in the two pavilions.

Read Schuchardt showed how technology has made the Nike "swoosh" symbol so stunningly successful, and how non-verbal visual symbols are replacing words as advertising headliners. And there was much more.

JEANETTE ROMKEMA

The ICS conference featured art by adult and student artists.

Various highlights

As always, worship experiences were conference highlights. Sylvia Keesmaat was compelling in her morning devotionals. Her preaching at the two Sunday services brought together the conference theme with Scripture in unforgettable ways.

The evening service was a new dimension in worship as Keesmaat brought together the passionate cries of Psalm 22 and the scream of the song "Bullet With Butterfly Wings" by The Smashing Pumpkins. Yet the astonishing message of Jeremiah 29 in the setting of captivity is that we should nevertheless "settle down, plant gardens ... and marry."

The conference featured complete programs for children and young people, one fruit of which was the showing of the video produced at the conference by the young people. Jim and Janice Leach and Mark Barrera presented the play "Fixtures and the Box They Came In," specifically written for the conference.

An art gallery showed art work by 19 adult artists and student work from eight different Christian schools. Conferees could try their hand at Internet access. And they did much socializing, of course.

From the conversations of those who attended it was clear that ICS had again presented a basic Christian perspective on a leading-edge issue in our culture, with Christian affirmation but also with a kind of countercultural critique.

Role of Christians in a technical world explored

... continued from page 1

This year's Alberta ICS Conference, held in Central Alberta at Deer Valley Meadows, attracted 90 adults and 50 youth and children. Attendees shared widespread appreciation for the perspective brought by Schuurman, for his Christian conviction and for his willingness to lecture in a second language.

Schuurman himself noted that "many Christians have a blind spot about technology, seeing only the positive. So I was very glad that there was an initiative in Canada to study this topic. That's why I accepted the invitation to come here to speak."

While the adults were challenged by the role of Christians in a technical world, youth shared in a series of workshops about the role of music in a Christian's life. The Christian youth band Heart Attack was lauded by the young audience for the fun and enlightening ministry of band members.

Young and old jumped

Everyone enjoyed a Christian "rock" concert by Heart Attack one evening. Not only did the band inspire the audience with driving rhythms and heartfelt tunes and lyrics, but it even (gently) prodded the listeners to more active participation, all the way from two-year-olds to seniors, who stood, clapped, danced, jumped their way through the concert.

G. HAARSMA

Youth joined workshops on the role of music in a Christian's life.

The Alberta ICS Conference has struggled over the years with smaller-than-desired audiences. Nevertheless, many who did attend felt that the evident spirit of Christian unity and the challenge to ongoing Christian living made for a successful weekend for young and old.

News Digest

Bun causes controversy

NASHVILLE, Tenn. — India's Mother Teresa has written to the Bongo Java coffee house in Nashville, Tenn., asking owner Bob Bernstein to stop profiting from selling goods related to a cinnamon bun that has been said to bear her likeness. Her lawyer in the U.S. said the nun found the bun amusing until it got commercialized, reports the *National Catholic Reporter*. Bernstein, who has been selling T-shirts and mugs bearing the bun's image, did not immediately decide what to do, but comments, "I've made so little on this, there's no point antagonizing anybody."

Duct tape guys return

WASHINGTON, D.C. — The co-authors of the *Duct Tape Book* and its sequel, *Duct Tape Book Two*, have amended their thesis, says the *Washington Post*.

"We'd said [duct tape] is the only tool you needed in your tool box, until the hinge rusted shut and we couldn't get the duct tape," says Tim Nyberg. He and his brother-in-law, Jim Berg, have sold about half a million books comically suggesting uses for duct tape. After someone told them to spray the rusty hinge with WD-40 oil, the *WD-40 Book* was on its way. "Now we say, 'If it's not stuck and it's supposed to be, duct tape it. If it's stuck and it's not supposed to be, WD-40 it!' They're the yin and the yang of your toolbox," says Nyberg.

Robot brings science fiction to life

TOKYO (AP) — Science fiction came closer to fact in July when Honda Motor Co. introduced a two-legged robot that can walk and do simple repair work. The two-metre-tall, 210-kg. P-2 resembles a man in a boxy space suit and features sophisticated circuitry that allows it to do human-like jobs — finding a work site, pushing a cart to it and tight-ening loose bolts there, all without continuous radio control.

Susumu Tachi, a robotics professor at Tokyo University who led the Honda research team, says, "A truly humanoid robot was always considered to be just a dream or a product of fiction, but this proves that it is reality."